Vol. XIV. No. 2 APRIL, 1936

# WORLD DOMINION

## A Quarterly International REVIEW of Christian Progress

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MISSIONS AND GOVERNMENTS
CURRENT HISTORY

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# WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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# 64th Mildmay Conference

**The 64th Annual Mildmay Conference will (D.V.), be held from Monday, 15th June to Friday, 19th June, inclusive.**

Speakers—

Rev. W. GRAHAM SCROGGIE, D.D.
Rev. D. G. BARNHOUSE, D.D.
Dr. THOS. COCHRANE
A. LINDSAY GLEGG, Esq., J.P.
Rev. C. C. KERR
Rev. Principal P. EVANS, D.D.
Etc., etc., and Missionaries.

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# Mildmay School of Sacred Instruction

## Mildmay Conference Centre, London, N. 1

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**Rev. W. GRAHAM SCROGGIE, D.D. (Edin.)**

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| Missionary ... | Dr. THOMAS COCHRANE |
| Musical ... ... | Mr. JACQUES HOPKINS |
| Practical ... ... | A. LINDSAY GLEGG, Esq., J.P. |

Classes are held at the Mildmay Conference Centre on three evenings of the week. There is also a Bible Correspondence Course, conducted by Dr. Scroggie. For full Prospectus and Syllabus of next session (commencing 17th March), apply to the General Secretary, Mildmay School of Sacred Instruction, Mildmay Conference Centre, London, N.1.

which he laid very seriously to heart, namely that God and Jesus could be prayed to in every time of need. His dialect was peculiar in that he pronounced the silent letters in the Tibetan words, giving us rather a mouthful every time he spoke. To speak Tibetan as it is written is an accomplishment which a few wild tribes in eastern Tibet have acquired, and among them we have the Jarong, Nyarong, and the Ngoloks. When a Ngolok speaks, *brned-ba*, and *brnes-ba* and *snun-gshi* all get their full numerical value in vowels and consonants. We have tried to do it, and have succeeded sometimes, but where a jaw has entertained a dentist the process is not easy.

He asked for a book and we gave him a copy of St. Mark's Gospel. But a nomad with a book is not an encouraging sight. His hands have been accustomed to handling wild yak and when his fingers start to manipulate the thin pages of a Gospel we wonder what will happen. He read a few sentences and assured himself that what we taught and what he had heard were somewhat similar. We gave him a drink of tea but he refused firmly to drink it from one of our bowls. He produced a wooden bowl from the spacious folds of his roomy sheepskin and drank from that. He ate a couple of scones and then expressed a desire to see through the house. He told us something of the hardships he had to endure and how God graciously answered his prayers and delivered him from his troubles.

Unfortunately he arrived in Tatsienlu at a most inopportune time. The city at present is surrounded by communists, and wounded and captured Reds are being brought in daily. The situation is very serious and the authorities are keeping a vigilant watch on all who enter and leave the city. This Christian nomadic Ngolok who suddenly put in an appearance from one of the wildest parts of eastern Tibet was informed by the authorities that he was not permitted to remain in the city. He asked us for a room on the compound, but we explained our difficulty and the danger of entertaining anyone at the present time. So he passed from the compound, and, like hundreds and thousands of Tibetans who visit us from the distant

interior, we may never see his face again. Naturally 'follow-up' work on the Tibetan border is almost impossible, but we try, whenever the nomad and the lama and the merchant come around us, to give them as much Gospel and kindness as we can.

I wonder if Christ ever saw again that woman He met at the well of Samaria? That incident came to our minds in connection with this wild nomadic Ngolok who prays to God and tries to follow Jesus. We don't worry over his 'faith-content,' he knows Jesus and he prays to God.

After the nomad left, some normal schoolboys occupied our attention. At present we are having some good opportunities amongst these lads, and they frequently come round and read the Bible.

After lunch my Tibetan teacher dropped in and we read the fourth chapter of St. Matthew's Gospel on the Temptation of Jesus. In his explanation he pointed out that according to the Tibetan words it was more of a 'test' than a temptation. The words he used were *nyam*, soul, spirit, mind, *tse*, to measure, *da*, to watch, and so Christ in the wilderness after forty days was tested on three different occasions. Satan watched the measure of His soul and discovered that it reached right up to God. In the last verse of the chapter we came to the words, 'And from across the Jordan.' The Tibetan words, *pa-rol-du* mean 'the other side of life,' or 'the other side of the stream.' In Christian parlance 'Across the Jordan' has come to mean almost the same as the Tibetan *pa-rol-du*, but with one difference, and this was the object of our discussion. The Christian reaches the Promised Land by faith and faith alone in the work of Christ. The Tibetan has laid ten planks across the stream, and by their means he crosses to the other side. I asked my teacher if the accomplishment of these ten virtues was possible and he gave me rather a dubious look.

Together we went over them: charity, morality, patience, industry, meditation, wisdom, resource, prayer, fortitude, knowledge. Not only these, but he mentioned ten other saintly perfections which apparently are neces-

sary if the weary pilgrim is to reach the ' other side.' They are known as the *sa-ju*, or ' ten steps,' and may be translated thus: beauty, purity, enlightenment, illumination, unconquerableness, salvation, the second mile, steadfastness, a good mind, spiritual cloud. My lama instructor in the Tibetan language was quite prepared to go on and give me much more than this, but we turned our attention once again to the fourth chapter of Matthew. Some may deny the truth of the Bible, but no one can deny its beautiful simplicity, ' And Jesus went about all Galilee, teaching . . . and preaching . . . and healing all manner of sickness and all manner of disease among the people.' Speculation versus love in action!

For many years now we have engaged different lamas to instruct us in the intricacies of the Tibetan language, but study has not been our only object. We get in a *Draba* (unordained priest) for a couple of weeks, sometimes in the morning, sometimes in the evening. We read a chapter a day and in two weeks we have practically covered the Gospel of St. Mark. The *Draba* may not be highly intelligent and this is one way of increasing his intelligence and making him familiar with the truth of the Bible and thus making known the ways of God.

Every evening we have what we politely call a ' Hooligans' Class.' Around our front gate are numerous boys and girls who do not know what to do with themselves, so we have solved the problem for them by starting a Bible-reading Class. Just at dusk about fifty of these young hooligans plant themselves on our dining-room floor directly under the electric light. They are all of mixed blood—one-third, two-thirds, three-fourths, four-fifths Chinese and Tibetan. Those who can read are given the story for the evening and invited to read the portion. About ten of them may have books, the remainder listen, or try to. An incident in the Gospel is read over six or seven times, then follows a discussion and a questioning of those who were attentive. Question: ' Why did Jesus delay two days when he heard his friend Lazarus was sick? ' Answer: ' Because Lazarus had influenza and Jesus did

not want to catch it.' Another night—'Why did the elder brother not come in to the feast?' 'Because they were eating his fatted calf'! We cut up the *Illustrated London News* and each hooligan receives a picture when he goes. Sometimes he leaves the room with only one picture, but is in possession of two before he makes his exit through the front gate! Work among hooligans will always be disconcerting, and there is a decidedly wild streak where the Tibetan blood predominates. Borders between states have always been notorious, and the Chinese-Tibetan border is living up to its reputation.

Our ambition in the work along the Tibetan frontier is to make the Bible known. We started this custom many years ago, so when a merchant comes in to have a chat he does not think that we are 'springing anything' on him when we invite him to read the Bible. Surrounded as we are at the present time by thousands of Communists, so that we may at any moment have to pack up our bedding and go (we have bedding and heavy clothes laid out ready for a speedy departure) we have this satisfaction that we have tried to store the minds of all who come about us with the actual words of Scripture. Recently I was reading Margot Asquith's latest book, *More Memories*, and she was talking about the Church or religion coming between her soul and God. We are trying to avoid this.

God is His own Interpreter,
And He will make it plain.

We try to give all who come in contact with us time to read the Bible, and surely the Bible, God's own Word, will do its gracious work in their souls.

During the day three little intervals were filled up as follows. Mrs. Yang, a widow woman, came in, and, with tears in her eyes, told us about someone who was trying to lead her young daughter-in-law astray. It had happened while she was on a visit to her old home, when she was invited out to gambling houses. We told Mrs. Yang that it was no use praying to idols of wood and stone, that only God could help her. Mrs. Lin called next. Her niece, Gen-dee, one of our old schoolgirls, became engaged to a

teacher who gave out that he was a single man, but it transpired that he had a wife and two or three children. Mrs. Lin wanted to get back the marriage contract, would we help her? Mr. Chow called, and he strongly advised us in no way to interfere! Dr. Tai, a young Christian dentist called and had a cup of tea with us. He is very much alarmed over the precarious situation in which we are living, and he is looking out for ways and means of escape. He wants to know what our plans are. At present three of the five roads leading out of Tatsienlu are held by Reds and soldiers in revolt, and the other two lead over high passes on to the grasslands. We are living one day and one night at a time and trusting God to lead us when the time and opportunity come to flee.

# National Reconstruction in China

## The Debt to Christianity

*(A Tribute from a Journalist).*

E. H. ANSTICE

EVERY unbiassed observer of recent years has borne witness to the remarkable progress made in China. Not always, however, have the Christian bodies received the credit due to them for the part they have played in making this progress possible. While they may not appear on the surface to be doing very much, yet it is they who laid many of the foundation stones on which modern China is being built; who, to employ another metaphor, prepared the soil in which the new spirit of national endeavour has been able to take root and grow.

When the National Government took office in 1927, China, it is not too much to say, was only one step removed from chaos. Faction and civil war were still rife, she was on the verge of financial bankruptcy, socially and economically the country was in a state of ruinous disruption. To-day much of that has been changed.

The outstanding features in the reconstruction which has taken place are:—

i. *The Approach to National Unity.*—Nanking's authority is to-day largely recognized. Communism has been all but suppressed in many of the provinces, and this autumn the Government felt able to decree the end of the dictatorship of the *Kuomintang*, and announce that next spring it would summon a freely elected People's Convention to adopt a Constitution.

ii. *The Improvement in Means of Communication.*—The railways have been restored from ruin and disrepair to efficiency and prosperity. The road mileage has been increased from 30,000 in 1930 to 75,000 in 1935. Airways have been established, and five services, covering between them over 5,000 miles, are in operation.

iii. *The Expansion of Industry.*—To-day China manufactures numbers of articles which she formerly had to import.

iv. *The Improved Status of Woman.*—A Family Relations Law has given daughters the same right to inherit as sons ; wives can now own and dispose of property ; individuals have freedom of choice in marriage ; and adultery is recognized as a ground for divorce. The concubine, in fact, is becoming repugnant to the social conscience. At the same time the proposed constitution declares the equality of all citizens before the law, irrespective of sex, and establishes universal suffrage at the age of twenty.

v. *The Expansion and Improvement of Social Services.*—A national education system has been established and a national curriculum laid down. Many more schools have been opened and the standard of instruction raised. Health regulations have been promulgated and a national health service inaugurated. (Like many things in China, however, this is not put into operation except in big cities.—ED.) A start has been made in a few

places on maternal and infant care, and on a school medical service.

vi. *The Development of a Spirit of Social Service and Civic Responsibility.*—A civil service, for example, is being created, animated by the same ideals of service, honesty and efficiency as we are accustomed to in England. Graft and inefficiency are certainly not eliminated, but the trend is definitely in that direction. Again, in the realm of education many young men and women are devoting themselves without thought of reward to the task of educating the huge adult illiterate population.

It is this spirit that lies behind the New Life Movement inaugurated by Chiang Kai Shek in 1934, the object of which is to effect the social regeneration of the country by insisting on the virtues of good manners, conscientiousness, justice and integrity. In the brief two years of its existence this movement has accomplished much. Some have been inclined to scoff at the emphasis laid on such simple everyday matters as tidiness of dress in public, the abstention from smoking in the street, the absence of spitting, and sobriety in feminine attire, but the significance of the change in outlook that they indicate is great. They are evidences of a new spirit of self-respect and respect for one's neighbour, of the corporate spirit, in fact, which the movement set out to create.

In practically all these things Christianity has, directly or indirectly, played its part. No one body, perhaps, except the Government itself, has done so much for road-building, irrigation and land reclamation as the International Famine Relief Committee. In a sense it has showed the Government the way, for it was at work before the Government had made an effective start.

In health and education the pioneers were the missionary bodies. The first schools and universities were established by them, and they sent abroad the first of the Chinese students who were to come back and give China the benefit of their western knowledge. Though most of these

schools have now passed under Chinese control, many of them are still staffed very largely by missionary teachers. In health, too, missionary doctors have led the way, and even now seventy per cent. of the hospitals in the country are mission hospitals.

The Chinese woman owes her present-day freedom almost entirely to the unflagging energy and zeal with which Christianity has fought from the very beginning to improve her lot. Missionary Societies made the abolition of concubinage and footbinding one of their main objectives, and for years female education lay almost entirely in their hands. Even to-day the majority of China's leading women, from Madame Chiang Kai Shek down, are Christians, and the organized woman's movement, which is doing so much in the way of social reform, is largely Christian in composition. The two most important women's societies are the Young Women's Christian Association and the Women's Christian Temperance Union. The former has workers in nearly all industrial establishments of any size, where they do welfare work and strive to educate women workers to a wider outlook. The latter maintains hostels for business girls, has taken the lead in the fight for a single moral standard for men and women, took the first effective steps to deal with Shanghai's beggar problem, and generally provides a platform on which women may express their views.

Last but not least there is the New Life Movement. Its language and philosophy do not, it is true, contain a single direct Christian reference. They go back rather to Confucius and Confucian ideals. Chiang Kai Shek, however, is not a Confucian, he is a Christian, and one cannot but think that his Christian associations and Christian influences have been mainly responsible for his decision to attempt to bring about a national spiritual revival. Nor, one thinks, is it altogether zeal for Confucianism which is responsible for the enthusiasm with which the public has responded to his lead. Christianity can claim some credit for the fruitfulness of the seed he has sown. If it has fallen on fertile ground, it is because Christians have for long years been turning over the soil.

Modern China owes more to Christianity, is, indeed, more the creation of Christianity, than is on the surface apparent, or is generally admitted. In terms of converts, in the formal acceptance of Christian dogma and Christian doctrine, progress may seem to be slow, but progress is not to be reckoned only in these terms. It is the spirit that matters and if the individual Chinese is less self- or rather family-centred, and has a wider conception of his social responsibilities, if public life is cleaner, and graft, nepotism and inefficiency are no longer regarded as the natural thing, and if, as a result, public works forge ahead and industry thrives, then the credit must largely go to those Christian bodies which for long years have waged almost a lone fight to inculcate those ancient Chinese virtues, which happen also to be Christian virtues, of *li*, and *i* and *Lien* and *ch'ih*—justice, integrity, conscientiousness and consideration for others.

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## China Flood Relief

Over ten millions of people are affected by the heavy flooding of the two great rivers of China—the Yellow River and the Yangtze-kiang—which took place during the last rainy season.

The National Christian Council of China cables that the rice crops in the Yangtze Valley and the wheat crops in the Yellow River district were destroyed in areas extending together to over 6,000 square miles; that 4,000 square miles in Shantung and Northern Kiangsu, with a population of upwards of five millions, are still inundated; and that no spring crops can be expected.

The Chinese authorities have taken active steps to repair the dykes and to provide temporary camps for the homeless; but the drainage of the areas under water will take time, and meantime assistance to the sufferers in the shape of food, clothing and medical relief is urgently needed.

One of the Bulletins of the China International Famine Relief Commission states: 'It is certain that countless men, women and children will die of starvation and exposure during the coming months if action is not taken quickly.'

The non-Roman missionary societies working in China unite in an appeal for contributions towards a Relief Fund to be administered by their missionaries in the flooded areas. Contributions should be sent to Mr. Kenneth Maclennan, Hon. Treasurer, China Flood Relief Committee, 2, Eaton Gate, London, S.W.1. Cheques and postal orders should be made payable to him and crossed 'Midland Bank, Ltd.'

# The Importance of the Abyssinian Church

W. D. O'Hanlon

A CASUAL visitor in modern Addis Ababa can be excused for failing to sense the enormous, overshadowing influence of the Church on the mediaeval country all around. Yet to understand the Church, is to understand Abyssinia. A glance at figures is liable to be misleading. It is true that there are some 2,000,000 heathen and 3,000,000 Moslems, as against only 5,000,000 Christians. But all the Amharas are Christians. All power is in Amhara hands, each Amhara ruler has his 'soul father' in the Church to whom he makes confession, and whom he cannot, with impunity, offend. The Church is a vast secret service. There is nothing that escapes it.

A common European opinion is that all Ethiopic priests are grossly ignorant. But anyone who can listen to the lessons of the professors of the Old and New Testaments in the church schools, will find a degree of memorization of the Scriptures which might put many European ecclesiastics to shame. The way in which such men have guarded their own *Geez*, or Ethiopic Version, through the centuries makes romantic reading. The Emperor himself, in his introduction to his own translation of the book of Ezekiel, draws attention to the fact that the precious parchment books containing the Divine Word have been saved, on more than one occasion, from the invading hordes only by the protection afforded by islands, dens and caves.

'The voices of the priests and monks who murmur the creeds and doggedly croon the ancient chants, are echoes of voices long stilled in death, which witnessed at the sword point to the Crucified. They bring back to us those generations of men, who, during seven or eight centuries, stood alone in complete isolation, clinging desperately to the Rock of Ages, grimly repeating the confessions and formularies of the Faith, when all the world seemed hopelessly submerged beneath the Moslem flood.'

The influence of the present crisis has hitherto been

wholly beneficial. A system, which has slept for centuries, has suddenly been shaken by the general upheaval. Men are voicing their opinions in the churchyards. The recently-formed patriotic society has organized and encouraged public speaking. The daily war papers are a strong incentive to literacy, and keep the numerous printing presses working day and night.

The object of this article is to take up again the line of thought laid down nearly ten years ago by the writer of the survey, *Light and Darkness in East Africa*,* and to consider whether the time has not arrived when his ideas can be put into practice. This survey mentions that it was the opinion of Josiah Pratt, Secretary of the Church Missionary Society in 1815, that both the Coptic Church of Egypt and that of Abyssinia ' possess within themselves the principle and the means of reformation.' The writer then goes on to describe the break with the Coptic Church in Egypt which occurred inevitably as the result of the policy of ' shepherding an enlightened secession,' and makes the significant statement that ever since the branch from the parent Coptic tree was broken off by the missionaries there has been a ' silence without peace,' and that the Abyssinian Church, as she watches the advance of Christian missions, does so with the Egyptian experience built into her mental background. The chapter referred to ends with the words, ' To reform the Church, while guarding her unity, to revive her and keep the living tides from becoming a destructive flood, to appeal to her soul by the love, wisdom and endless patience of Christ—this is the great task.'

Has the influence of missionary work in Abyssinia brought about a position in which a new task can be attempted—the task of reviving the Church ? Ten years ago this work may not have been any more practicable than it seemed to Gobat and Isenberg. There is, however, strong reason to believe that the forces of education, the circulation of the Scriptures, freedom of speech and the leaven of the missions have now sufficiently prepared the

* *Light and Darkness in East Africa.* World Dominion Press. Price 3/6 (3/10 post paid).

way. Until to-day, work has been done from the circumference, with the hope of affecting the centre. Now, we believe, an attempt can be made to revive the centre, in the hope that the influences of its new life may reach out to the circumference and far beyond, to heathen and Moslem Africa.

There is no possible doubt that this old Church was once very much alive. To-day, however, the missionary seeking to revive it will encounter antagonisms curiously resembling those which raised themselves against his Master. Here are scribes and Pharisees in abundance, with the age-old Pharisaic spirit in their hearts, assembling in the market place in flowing robes and turbans. Here, in each church, is the ark in the sanctuary. Here is the temple veil, the holy place, the outer court, the court of the women and the temple court where the multitudes assemble.

In place of the old ceremonial law, the Ethiopians have substituted one of their own. Every preaching priest will emphasize such things as fasting and the observance of feasts as a necessary part of salvation. The present national crisis is attributed to slackness in these observances. In their preaching the priests confuse to a terrible extent the writings of men with the Word of God. One of the most recent church sermons I have heard contained a long story about an attempt by Adam and Eve to regain the Garden of Eden by ' works.' This was to be achieved by standing in a lake up to their necks for forty days. Eve grew weary of this cold task and, on the twenty-fifth day, deserted her husband and ruined the plan ! (This story is to be found in a collection of homilies dating from the fourth century.)

It is of this Church that the old Abyssinian priest is almost unbelievably proud, but it is of this Church that the young educated Abyssinian is so ashamed that he takes refuge in a superficial atheism.

Yet, while all that has been written about its ignorance and decadence is largely true, the Church, apart from emphasis on three things, has escaped those rites and ceremonies which are calculated to give offence to evangelical Christians. This emphasis is, first, on the

intercessory work of Mary and the saints, secondly on fasting, and thirdly, on the sacred character of *Geez* which has become the prison of all knowledge.

The leading churchmen understand the truth of Christ's intercession. Indeed in their own church-books, and notably in one called *The Seven Pillars of Mysteries*, there are passages which directly deny that there is any way to the Throne of Grace other than by Christ. The more ignorant priests and the common people have, however, pushed the matter to an extreme, and are relying for salvation upon the intercession of the saints and upon fasting. As to *Geez* it is quite true that it has become the prison of the Scriptures and of all spiritual knowledge—a prison which the worst element in the priesthood is only too eager to keep shut. Strange paradox that the word *Geez* should itself mean ' free.'

There is nothing, then, to prevent co-operation with the Church on the basis of the Old and New Testaments and the Nicene Creed. The omission by the Abyssinians of the '*Filioque*' clause is no serious obstacle. In any case it was added at least 200 years after the composition of the Creed, and the plain scripture ' The Spirit of Truth which proceedeth from the Father ' supports the Abyssinian wording.

A serious attempt thus to co-operate has recently been followed by many encouraging signs. The Church stands at the parting of the ways. One of the greatest rulers of the land, himself a priest, gave his opinion in the words, ' What the Church needs is a spiritual interpretation of the Bible.' In his book on Abyssinia,* published recently, the Rev. Joseph J. Cooksey writes, ' Only Evangelical Christianity can meet the fundamental need of the nation because it represents the faith of " the People of the Book." ' It is time to save the Church from herself by promoting within her a thirst for the Gospel.

For this task of reviving the Church there are three great forces available : the Scriptures, preaching and teaching.

* *Serious Aspect of the Abyssinian Situation*, by Joseph J. Cooksey. New Mildmay Press. 1/1 post free.

In bringing each of these forces into play, it will be well to make use of resources which the Church herself provides.

The distribution of the Scriptures and their translation from *Geez* into Amharic, apart from being the Emperor's wish, is also encouraged by certain leading ecclesiastics. The Church has set up committees to work on the translation into Amharic of the Old and New Testaments. Besides this, there are individuals working, and some manuscripts are already in the press.

It seems inevitable that really successful work specifically within the Church will only be done on a large scale with books which have the Church *imprimatur*. We know of missionaries in several places in the North where the Church is powerful, who have had the books of the Bible Society violently rejected as being mere Protestant literature. A present of some of these books to the monks at one of the largest monastic towns was later returned owing to pressure from the priests. Probably the books would be more acceptable if all English were rigidly excluded from the title page, though the liberal-minded among the priests are not troubled by it.

Again, the best material to make preachers for the task of reviving the Church will be found within and not without the doors of the Ecclesiastical System. The material within the present mission school organization is not so suitable for this work in respect of age, motive and sympathies. The ordinary pupil in a mission school arrives very young and has, therefore, to stay many years on the station before he can be of use. His motive in seeking education is, frequently, to fit himself for a position in the Government. In process of time he tends to become Europeanized, and to lose sympathy with the Church, of which he has never had much understanding, while his knowledge of a European language leads him into a Government office rather than into any whole-time spiritual work.

When we compare with this material that which is supplied by the Church, we find amongst the priests, monks and church-singers, a remnant who have a hunger for God.

These men come to the preachers' school at an age when they can immediately be used. They have already been trained to think by their study of the *Geez* language in church schools, and they have a very considerable knowledge of the Scriptures. A missionary of very great experience in this country, to whom this article was submitted for criticism, asked me to add here that church-trained Abyssinians have a reverence of mind and a courtesy of manner which foreign education frequently fails to evoke. As to their motive, the men of this remnant have in many cases given up the world, and have a genuine spiritual hunger, and after a few lessons in the spiritual interpretation of Scripture, the light suddenly breaks forth. Their sympathies are still with the Church, and so the idea of church-preaching immediately appeals. True zeal follows quick upon that which has not been according to knowledge, and church congregations will listen with the utmost reverence to these preachers, dressed in time-honoured ecclesiastical robes, quoting from the *Geez* language, and burning with a new fire.

Missions are now advancing into the north where the Church is most powerful, and where the churchyards are the scenes of the gathering of enormous crowds of people waiting for the spiritual food which the priesthood fails to give them, and ready to listen to anyone who is able and who cares to preach. To reach these multitudes in the churchyards an attempt must be made to work outwards from the centre simultaneously with the work already being done.

As to teaching, this ability to quote from the *Geez* Scriptures is so great an asset that it would seem that if any language is to be taught in a preachers' school that language should be *Geez*, just as young men entering the ministry in England or America are taught Greek. Great use can be made of the indigenous educational system. I know of a monk who goes from town to town forming schools or teaching in those already formed. In this way he finds his own need supplied, and the people listen gladly to his preaching in the churchyards on Sundays and feast days. It is worth noting that the time seems to have come when we

should work for a general literacy as opposed to the high education of a very few. This can be best brought about by the distribution, on a really large scale, of Gospels and small books containing the alphabet and some simple passages of Scripture. The present massing of troops provides a unique opportunity. The spiritual writings of Abyssinians will powerfully affect the movement toward literacy. Many such books have been lying in manuscript for years. The fruit of the work of Pastor Cederquist, who was alone in this country from 1902 to 1914, is especially seen in this connection. One of his pupils, now Foreign Minister, has made a translation from the *Geez* into Amharic of the four Gospels and the Acts. He has also written three other useful spiritual books. Kes Badimma, another pupil, has recently made a translation, now in the press, of a collection of prayers from the Abyssinian Church Prayer Book, and arranged them in a form suitable for family worship. To Alaka Taya, a third pupil, who died some years ago, history may yet accord a place in Ethiopian church history, similar to Wycliffe, the morning star of our own Reformation. It is now possible to print some of his books, which reveal a deep insight into the spiritual and mental condition of the people, and have already acquired considerable fame, even in their manuscript form.

The ark of the Cathedral of St. George in Addis Ababa left recently with its train of priests for the scene of fighting in the north. Whatever the issue of the war, the progress and spiritual life of the country are inevitably bound up with the Church. The impact of Italian arms and the shock of war have accelerated the movement for rapid inward change.

In the book, *Seven Pillars of Wisdom*, Lawrence writes, ' Arabs could be swung on an idea as on a cord.' There may be enough of the Semite in the Abyssinian to make these words true of him also. Let the threads in the cord be faith and prayer, let the idea be the preaching of the Gospel in the churches by Abyssinians, let the object be the revival of the Church, that it may become once more—to the praise of His glory—a Church ' without spot or wrinkle or any such thing.'

# The Village of the Emaciated Gogo

W. Kendall Gale

The Rev. W. Kendall Gale sent us this article some time ago. We publish it now in affectionate remembrance of our friend.—Editor.

MAHIAGOGO is situated in a deep hollow among the hills, rather a trough or hole than a hollow. Mahiagogo! *Mahia* means thin. The *gogo*—pronounced goo-goo—is a fish, but with a head so big in proportion to its body, and so flinty, that even the sharpest axe can scarcely cleave it; hence Mahiagogo is 'The Village of The Emaciated Gogo.' In the Marofotsy country the word *gogo* is employed as a simile. If a person is unusually pig-headed, so stubborn and self-willed that nothing can change him or bring him to reason, he is said to *milohan-gogo*, that is to have the head of a gogo. I should like to introduce the word into Great Britain as being far more expressive than the term pig-headed, because it defines a state of mind and spirit deeper and more stupid than even pig-headedness. It is the last word that 'ticks off' concentrated, pig-headed, donkey-like stubbornness.

Why the people chose such a spot for their village when there is elevated ground all round, where they could get air which means health, is a puzzle. It is now the coldest part of the cold season in the Marofotsy—that is, as they count coldness, and yet, on my arrival, such was the heat that I had to strip off every garment except what decency demanded, and still perspiration rolled off me. What Mahiagogo must be like in the hottest part of the hot season defies description—it must be inferno. The huts are either made of bamboos or wattle and daub. All are very tiny, so that four or five sleeping on the floor (they have neither bedsteads nor mattresses) must fill the whole space and be 'pernicious snug.'

I visited Mahiagogo for the first time in 1928, and, being a fairly large village, I started a 'cause' there. I have been but twice since—a year ago and this visit. The cause has not thriven for a number of reasons. For one thing

the people are not Marofotsy but Tsimihety,* belonging to a tribe in the far north-east of Madagascar, while the Marofotsy country is almost in the heart of the island. Now the Tsimihety speak a dialect quite unknown in this part of the country, hence the difficulty of understanding what they say, and the problem of instructing them. They are a tiny ' foreign ' colony in a ' distant ' land. Moreover, not one of them can read or write, and, even if one presented them with a Bible and hymn-book, they could not read it or understand it. A year ago the evangelist and I spent three solid hours trying to teach them one hymn and the Lord's Prayer and failed utterly, much as a British Sunday-school teacher would fail were he to try to teach the Primary the twenty-third Psalm in Hebrew. There is the problem and it has to be tackled and mastered somehow. Meanwhile the ' cause ' languishes, not because the people are unwilling to gather for worship, but because everything has seemed futile so far.

It must be remembered also that the people are still raw heathen, and we—the evangelist and I—while in deadly earnest, so far have been quite unable to get our messages across because of the language difficulty. The people gather regularly for worship, but it is not Christian worship. In the centre of Mahiagogo there is a sacred enclosure, fenced round with poles. Within this enclosure again there is a block of crystal on which liquid honey is poured to be licked off by the spirits, though I fancy the rats get it. Over this stone is also scattered a small quantity of the first-fruits of the rice harvest, likewise devoured by the rats. Evidently they have recently slaughtered an ox as a sacrifice to the spirits of their ancestors, for the skull and horns of the ox are impaled on a pole. The ancestors had to be content with short commons, I fear, for even the skull is skinned, while the meat was divided among the inhabitants for a mighty gorge. Around this enclosure the entire population gathers for heathen ancestor worship, to cry frantically and shriek in a frenzy beseeching

* The Gospel of St. Luke in Tsimihety was published by the British and Foreign Bible Society in 1924.

their ancestors for certain benefits or protection from this or that. One distressing and almost revolting practice is to *mihanjaka*, that is, to sway backwards and forwards and sideways with almost dazing swiftness, which they continue until they topple over in a swoon foaming at the mouth, in which unconsciousness they babble like idiots. The babbling is listened to excitedly as something oracular. The spirits are supposed to be speaking to the crowd through the incoherent mutterings of the individual writhing on the ground. These ' Delphic ' oracles must be instantly and implicitly obeyed. There stands the enclosure, sacred to them, evidence of a still engrained idolatry, while my tiny ' cause ' languishes.

I sat down to wait, for such a village and such a people cannot be passed by lightly. ' Night brings the crows home,' and night brought the people back to their village. We cleared out a hut to give us more space, and at 5.30 p.m. it was crammed with a motley crowd of smelly ragamuffins. Darkness was falling so I showed and explained my roll of Scripture pictures at once. The people glared, they were spellbound, they were fascinated. I tried to explain the pictures one by one in the simplest Malagasy, and they seemed to understand the stories about the Christ. They chattered ; they giggled ; they guffawed ; they rocked with laughter ; they discussed the pictures one by one, endeavouring to decipher them, sometimes awed into silence. They were a rabble ! It was desperately hard work speaking to such a crowd. Have any of my readers ever tried to preach the Gospel in such circumstances ? I was almost distraught by the hubbub. I was fighting frantically to get the messages of the pictures home. I was making myself hoarse by shouting in a voice louder than the combined volume of theirs. But though I was straining vehemently to make myself heard, they were also straining to understand, so it was all to the good. Then came a talk with the people about meeting regularly for Christian worship. We then tried to have a time of devotion, but they only knew scraps of three hymns. They struggled to repeat the Lord's Prayer and could not manage

it. We asked someone to lead in prayer and were met with blank faces and silence, not a soul knowing how to frame the simplest petition. I tried to teach them to pray by saying, 'You cry to your ancestors around the *douany* (sacred enclosure), so why can you not cry to God for blessing and salvation and protection, using much the same petitions?' It was a new thought to them.

Sorrow and emotion stirred me to the depths as I gazed upon that pathetic crowd. I looked through the door and saw that sacred enclosure standing proudly and defiantly. Had it had a face I should have detected a sneer, and had it had a head I should have seen that head wagging in scorn. I looked again and saw in imagination that sacred enclosure razed to the ground and, instead of shrieks rending the air, I heard these very people singing the praises of One, Jesus. Instead of people lying wriggling, writhing, babbling in unconsciousness on the ground, I saw men and women sitting at the feet of Jesus clothed and in their right minds. That will come. It must come, for the Gospel of Christ cannot be preached in any village without mighty and beneficent changes taking place. I have seen this happen in a thousand villages in Madagascar.

I was sitting in my hut writing to my son and his wife—my last bit of work before 'turning in.' My lantern was alight and burning brightly. My stretcher was up and waiting for me. I was tired after an exhausting day. I heard a hubbub outside my hut, and, though not startled, I went to investigate. There stood quite a large company of young people, gabbling like geese. I asked them what I could do for them. To my extreme astonishment and joy they replied, 'We have come to pray!' I could scarcely believe my ears. They packed the hut. They were still the same irresponsible chatterboxes to whom life seemed to be one unbroken giggle. We tried those three hymns again with as little success as before, so I became singing-master with pupils, but without accomplishing much, the language being the difficulty. I bellowed that I might lead them through the intricacies of the simplest Sankies. I then read a passage from Luke and offered

prayer. During prayer they had the grace to bow their heads and close their eyes, and when I said 'Amen' they too repeated it with a lively snap as though they endorsed my prayer and wished its fulfilment. Finally we struggled through the Lord's Prayer and dispersed; they to a hut in the village to spend a couple of hours singing their native songs accompanied by clapping and dancing, though whether heathen or not I could not detect.

Mahiagogo has thus begun the ascent; its young people approaching the missionary for prayer of their own accord, which was much better than my calling them together for that purpose, for, in such spontaneity there is life. Has the 'praying' at last caught the imagination of the folks at Mahiagogo? Of its young people—certainly. And therein there is hope, and thus, even in the few years that remain to me of missionary service in Madagascar, I now anticipate seeing a live Church at Mahiagogo, for the young people are quickly picking up the Marofotsy dialect, when fuller instruction can proceed.

Yesterday morning I had thought the 'cause' quite dead. Last night I was to discover that there was life in the 'corpse.' In my twenty-six years in Madagascar I have never known a Church to die or the people of the most benighted village not to awake eventually, for Christ is irresistible and invincible.

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## Kendall Gale Memorial Fund

A Memorial Fund, to perpetuate the memory of Kendall Gale and to forward the work which he founded in Northern Madagascar, has been opened at the offices of the London Missionary Society, Broadway, Westminster, London, S.W., to which contributions may be sent.

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Many of our readers who have so often read with interest the articles by Kendall Gale which appeared in WORLD DOMINION will be interested to know that a booklet has been published by the London Missionary Society, entitled, *Kendall Gale—Pioneer Missionary in North Madagascar*, 1908–1935. It is written by the Rev. Harold A. Ridgwell, who was his colleague for over twenty years, as a tribute of affection and esteem. (Post paid 4½d.)

# Unoccupied Mission Fields and their Evangelization

ALEXANDER McLEISH

## I

SOME years ago a delegate to the International Missionary Conference at Jerusalem, on returning to Canada, wrote that at last a Conference had been held which was not confronted with a map of the world in which 'unoccupied fields' were marked in black. He stated that it was a matter for congratulation that missionary leaders had got beyond such crudities. Since then, however, a greater sensitiveness to human need has brought home to many Christian workers the fact that not only are the world's unevangelized fields still of very great extent, but that the problem of unevangelized populations extends to the very doors of their churches, and the call to continuous evangelism is heard on all sides.

In this article only the unevangelized populations of the mission field will be considered. Almost every week the WORLD DOMINION offices receive enquiries from societies and individuals regarding unoccupied mission fields, and many new enterprises have had their origin through the information provided.

It is significant also to note that one of the study groups at the Fortieth Anniversary Conference of the Student Volunteer Movement at Indianopolis was devoted to this question alone. This itself marks a new appreciation of the realities of the situation confronting the Church in the world to-day.

In any study of the unfinished task of Christian missions, it must be realized at the outset that the problem is not merely one of entering unoccupied territory or reaching with the Gospel millions of individuals. The situation is much more complicated than that. On the one hand, non-Christian systems of religion, often closely associated with nationalism, have laid strong hold on masses of people so that the individual is not free to consider the claims of

Christianity, owing to the psychological and spiritual inhibitions which have first to be overcome. On the other hand, the task of evangelization is intimately bound up with the spiritual vitality and evangelistic outreach of indigenous Churches in neighbouring fields. In addition to the foreign missionary, the groups of Christians associated with him have become of vital significance. In many cases little further can be achieved in reaching the untouched hinterlands without the effective co-operation of the indigenous Christian groups.

There is no longer any easy solution, and it will not do simply to ask for more missionaries and new societies, and imagine that by so doing the problem is being adequately solved. In almost every case the method of approach requires very careful study. Mere enthusiasm is not sufficient to meet the call of these unfinished tasks. The missionary strategist has to be wise as a serpent and harmless as a dove. The unoccupied fields of the world to-day have generally remained so for some very definite reason. These reasons are variously found in the opposition of Governments and ancient religious systems, and in geographical difficulties, lack of information, climatic conditions, nomadic habits of the people, or the sparsity of population. It can safely be said that this complexity of geographical, political, linguistic and religious obstacles is greater than anything that has been hitherto encountered. This, indeed, is largely why such areas are still unoccupied.

A brief consideration of the unoccupied areas will show the nature of these difficulties. *Outer Mongolia, Russian Turkistan* and other *Asiatic Soviet Republics* were always difficult of access, and owing to religious fanaticism and the nomadic habits of the people have never been occupied. These difficulties have been increased since the domination of the Soviet Government.

*Tibet, Nepal, Bhutan* and *Afghanistan*, all of which are strongholds of Buddhism or Islam, are unoccupied owing to internal political and religious obstacles which, so far as organized missions are concerned, are greater to-day than they have ever been. The native territory of *Baluchistan*

and most of the *Native States* of the Himalayas have been unoccupied owing to their inaccessibility, conservatism, sparsity of populations and linguistic difficulties. Out of the 562 States in the *Indian* Empire at least 500 have not been entered by missions, and many of their Rajahs will not allow missionaries to reside in their territories.

In the *Netherlands Indies* half of the 48,000,000 people among whom missionary work is permitted have not yet been brought into touch with any evangelistic agency, while there are 12,000,000 more in areas where the Government will not allow work owing to fear of political complications. In view of the general missionary situation, the evangelization of these 36,000,000 people devolves upon the Dutch missionary societies and such others as they may call to their help and who are prepared fully to co-operate with them. It would be inadvisable for outside missions to enter this field except by invitation.

Most of *Africa* during the last fifty years has been open to missions, but recently difficulties created by Roman Catholic Governments have been raising new barriers. It is now clear that Italian control makes work by Protestant missions well-nigh impossible ; and at the instance of the Roman Catholic Church new restrictions are being placed upon Protestant missions in Spanish, Portuguese and Belgian colonies. Two-thirds of the area of Africa, it must be remembered, are under the control of Catholic powers, and the Roman Church makes full use of political action, through which its opposition is becoming stronger every day. In the north the barrier of Islam has prevented the foundation of even one indigenous Church.

In *South America* the example of *Mexico* in prohibiting most of the activities of the foreign missionary (owing to the fact that the Roman Church, as always happens in the long run, has antagonized the political authorities) is being followed in many republics, such as *Ecuador* and *Venezuela*. Outside of *Brazil* the major part of the interior is without evangelical witness, and the position of foreign missionaries is likely to become increasingly difficult. New methods of work will have to be devised.

In addition to these regions, missionary occupation is very weak in the rural areas of *Japan*, *China* and *British India*. In Japan nearly all the missionaries live in 110 towns. A concerted effort by the missions already there is called for to reach the villages. In China there are 1,130 mission centres among its 400,000 towns and villages, and about 1,000 among the 672,000 towns and villages of India. In addition there are in the latter between 50,000 and 60,000 villages in which Christians are to be found. Any study of the situation, however, reveals that there must be large unevangelized areas in these lands. The Chinese as a whole have proved difficult to reach with the Gospel. There are only 488,539 Church members, an excessively large proportion of whom are drawn from the aboriginal peoples. In India the depressed classes and the aboriginal peoples have provided over ninety per cent. of the Protestant community of over 3,000,000. The challenge of the next decade is how to reach the 50,000,000 of the depressed classes, whose leader recently declared his purpose to withdraw from Hinduism, and there is also the problem of the 8,000,000 aboriginals who are rapidly being absorbed by Hinduism and Islam.

It may be urged that it is not fair to compare the difference in membership of the Church in China and India. The 500,000 members in China, indeed, ought to be compared with the actual membership in India of 1,500,000. The respective Christian communities, including adherents and children, are probably 1,200,000 and 3,000,000. While China has been subject to many upheavals, India has benefited by a hundred years of peace and order under a Christian Government. In addition, while the vast majority in India are drawn from the depressed classes, there has been no corresponding class in China with the exception of the aboriginal peoples. The difference on closer examination, therefore, is not quite so great as at first sight appears. Yet whichever way the situation is viewed, the number of unevangelized peoples is very great. A liberal estimate gives the still unoccupied fields in China as 45 per cent. of its area. Of the 1,608 counties in the 18 provinces, 293 are quite unoccupied and 206 practically so.

More than half the counties of *Manchukuo* are also unoccupied and the population is being rapidly increased by Koreans and Chinese, as well as by refugees from Soviet Russia.

While *Korea* records two per cent. of its population as connected with the Christian Church, it is obvious that the extent of the unoccupied field is still very great. This is specially true of the northern areas. Yet, owing to the exceptional co-operation of the indigenous Christians, Korea is by far the most evangelized region of the Far East.

Interest has usually been so centred on the activities of the various missions that it is easy to forget that beyond these areas are vast unreached populations. It is true, as the case of Korea shows, that the co-operation of the indigenous Christians has been an essential factor, yet the task is so great that all the encouragement and co-operation of foreign missionaries is essential to its completion. Further, it must be realized, that in many of the so-called occupied areas only one section of the population is being appealed to. In some cases this is a social class, or a racial or religious group. There are, therefore, many unoccupied fields even in occupied areas.

Another complication lies in the fact that in the days of greater prosperity, missions demarcated spheres of work which in many cases they have never been able to evangelize properly, and these extensive hinterlands are to be found in nearly every mission field to-day.

A limiting factor exists also in the presence of Roman Catholic missions, which wholly monopolize certain regions into which Protestant missions have not penetrated.

The problem of unoccupied regions is, however, by no means that of mere numbers of people still unreached, for if the areas which fall under this description are examined, it will be seen that they are strongholds of the great historical religions—Buddhism, Hinduism, Islam, Confucianism and Shintoism—and that the challenge is that of hard places where these religions are most strongly entrenched. Very often geographical difficulties are associated with these strongholds of conservatism, and it

must be recognized that the easier tasks have been attempted and the more approachable peoples have been reached, and that it is the difficult regions and the harder problems which still remain to be faced.

## II

Much light is thrown upon the problem of the unfinished task and how to overtake it by considering the extent of missionary occupation in the various fields.

Relatively *Korea* is the best occupied country in the Far East with 28 missionaries to the 1,000,000 people, including missionaries' wives and single women workers. Next comes the *Philippines* with 26 to the 1,000,000, then *China* proper with 18, *Manchukuo* with 9, the *Netherlands Indies* with 7.6, and *Indo-China* with only 2. These ratios give a good idea of the order of need in regard to missionary occupation in these countries, and also indicate relatively the extent of the unoccupied field and the unfinished task.

The occupation of *India*, *Siam*, *Malaya* and *Burma* is in each case about 17 missionaries to the 1,000,000. These fields are nearly altogether occupied by the larger missionary societies of the Churches of the United Kingdom and the United States of America, and in addition, in the case of India, of Europe and the Dominions. In India this occupation is very unequal, half the total missionary force being found in the Madras Presidency. With regard to the other three ; in Siam, the major part of the work is in the hands of the American Presbyterian Mission ; in Malaya, of the American Methodist Episcopal Church ; in Burma, of the American Baptist Mission. In these countries also missionary occupation is confined to certain areas and classes. In Siam the Buddhists in the south, and especially round Bangkok, have proved a hard field, while success has been greater in the northern regions both on the plains and in the hills. In Malaya, where half the population is composed of Malays who are Moslems, practically nothing has been done for them by missions, all the work being carried on among the Chinese and among the Tamil immigrants from India. In Burma much remains

to be done amongst the Shans and other hill tribes, but the great problem here is that of the Buddhist Burmese, upon whom comparatively little impression has yet been made by missions.

The *Pacific Islands* are well occupied by missionaries. The eastern half of these islands is already fully evangelized, and the other half has an adequate missionary force, averaging 400 to the million people, which, when compared with the 17 of India, and the 18 of China, shows the relative extent of missionary occupation. One factor accounting for this large ratio is the very scattered nature of the islands and the small populations amounting in all to only two million people. This, to some extent, justifies a greater occupation than in the compact densely populated areas of Asia.

In *Africa*, where among a very much smaller population than in the other great mission fields (being in fact less than half that of either China or India), there is a larger number of missionaries (7,552), giving a proportion of 50 missionaries to the million people. This is about three times that of India. Here again this is partly justified by the huge area of the country and its sparse population. The easier task of winning the pagan peoples has also attracted many missions. For example, in a few years in the *Belgian Congo* the number of missions has increased from ten to forty-two. When it is noted further that half of these 7,552 missionaries are in *South Africa*, and only 800 in the whole of *North Africa* including *Egypt*, a good idea of the unequal nature of the missionary occupation is obtained.

To appreciate exactly the nature and extent of missionary occupation each country must be studied in detail,* but in general it can be said that some of the larger Boards ought long ere this to have entered the Moslem areas of central and western *North Africa*, and an effort at least equal to that in Egypt should have been made in these French and Spanish colonial territories. Many missions in *Equatorial Africa* stand in need of strengthening, more

* See the Surveys of the World Dominion Press, now covering ninety-four countries and colonies.

particularly in the French territories of the *West African Hinterland* and *French Equatorial Africa*. For the moment it may be said that the occupation of *Angola*, the *Congo*, *Uganda* and *Kenya* is adequate. Other colonies in this region may need some reinforcement. *South Africa* can no longer be reckoned as a mission field. Its force of Christian workers and Church members should be adequate to meet the situation. This remark also includes the Protectorates of *Swaziland*, *Basutoland* and *Bechuanaland*, the *Mandated Territory* of *South-West Africa*, and also the *Rhodesias*. A study of the latter area shows that further occupation depends upon the extension of the work of the present societies.

With regard to the occupation of nominally Roman Catholic countries, there is undoubtedly a great and growing demand. The peculiar difficulties of work under Catholic Governments are well known, and restrictions are likely to become greater wherever, on the one hand, the Roman Catholic Church can command political support, or on the other, Governments in revolt against Catholic influence impose anti-religious laws which affect Roman Catholics and Protestants alike.

In *South America* every kind of Protestant work needs reinforcing, and even where missionaries, owing to anti-religious legislation, can no longer discharge the functions of pastors or educators, there are, nevertheless, other types of work of a more personal and less organized nature open to foreigners, which in the long run may be even more fruitful. Organized activities in these republics will ere long be confined exclusively to nationals. The sooner, therefore, foreigners realize the new situation, the better it will be for the eventual evangelization of these countries. The same is true in large measure of the Latin countries of *Europe*.

## III

This review shows that all the larger missions need reinforcing in order to overtake the great task of building up the indigenous Church within the areas for which they

can reasonably be considered responsible, and the work of evangelizing the still untouched areas beyond. The multiplication of societies, as far as possible, should cease, and every effort be made to strengthen the existing societies which have garnered so much valuable experience and have associated with them considerable indigenous Christian Churches. The object of such reinforcements should be that more and more rapidly the indigenous Christian forces shall be fitted to take up the whole task of evangelism and carry it forward to completion. While the work of the foreign missionary, more than in the past, must be viewed as of a temporary character, yet under the most favourable conditions the maximum contribution of both mission and Church is vital to the success of the enterprise.

This review shows further that generally only experienced missionaries should be asked to undertake these more difficult remaining tasks which have been described. Men of from ten to fifteen years' experience who have become acclimatized and have acquired the requisite knowledge of customs and languages should be singled out by the mission Boards and assigned to this work, while the new missionary as a rule should be employed in the more settled conditions of the occupied fields where he in turn may acquire the necessary experience to occupy later the first line posts.

This is the most obvious common sense, and yet it is ignored by many missions with the result that dearly-bought experience has to be won over again under the most unfavourable conditions, and men and resources are thus continually being wasted. These fields, as has been seen, are almost exclusively the last strongholds of conservatism and religious bigotry, and deserve the best that can be provided for their evangelization.

It is vital, therefore, that the student-world should hear the call to reinforce the larger missions. It is important to remember that the smaller missions, while they have made a notable contribution, have never been able to do work on the same scale and with the same thoroughness as that of the great Churches. A comparison of results in several

fields has shown clearly how much more far-reaching have been investments in men and resources in the larger mission undertakings. Latterly, many of the mission Boards have found it difficult to get the best type of student. British missionary societies have over 200 vacancies for qualified people waiting to be filled. The temptation has been great to send out less qualified people, with the usual trail of difficulties attending this policy. A very definite challenge lies upon the student-world to face the call of to-day, and upon the Boards so to relate their approach to them that the hope of eventually entering the unoccupied fields shall still form part of the appeal.

The call, however, to reach unevangelized peoples is not one that concerns only the missionary candidate. That is an extremely narrow way of looking at the problem. It depends upon the whole impact of Christian nations upon non-Christian communities and upon every Christian who is in contact with them, bearing an adequate witness, whether the connection be trade, commerce, government, or travel. In some cases these will be the only contacts possible, and this constitutes a demand that Christian students to-day should consider their relationship to the missionary call not simply as that of presenting themselves to a mission Board, but as to the way in which they themselves as Christians should respond to Christ's command to be witnesses to Him wherever they may be.

Should the missionary appeal be presented to the Christian student from this point of view, I am sure it would meet with a very real and wide response. From amongst the larger numbers of those who would respond to such an appeal sufficient numbers would be found prepared to accept specific calls by mission Boards to undertake the definite tasks which the foreign mission fields present.

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### Brighter Outlook in Spain

The victory of the left gives some hope for realizing the ideals of the republic and for religious liberty. Senor Azaña has already shown his ability to conduct an ordered Government, and as the translator of Borrow's *Bible in Spain*, he can be trusted to uphold religious liberty. Dr. Orts Gonzalez is carrying on a hopeful programme of newspaper evangelism, lectures, retreats for pastors, city campaigns and young people's work.

# In the Slums of Paris

MARTHE MULLER

A STRANGER who passes through Paris, walking down the *Avenue de l'Opera*, will not fail to be solicited by numerous tourist agencies to visit the attractions of the capital. Paris, city of art, centre of intellectual life, mistress of good taste and elegance, sums up all that could attract and hold the traveller, and he who pays such a visit with eyes which know how to see, and with an open and understanding mind, will not return from it disappointed, but enriched and enthusiastic. But the City of Light has its blots and its lepers, and it is precisely to a walk into unknown Paris that I invite you.

We descend to the *Avenue des Champs Elysées* Underground which takes us to the gates of Paris, quite close to a vast open space which is called the ' zone.' This zone, which gets smaller every year, as it has to give place to large buildings or to sports grounds, still covers a considerable space and serves as a refuge for a good number of human beings. Here are cabins of wood, painted in incongruous colours, covered with corrugated iron or with tarred paper ; here and there are gipsy wagons, a little more comfortable. These are all dotted about and are generally furnished with a few boxes, some rags—which frequently serve for a bed—a stove and a rickety table.

Let us now look in detail at the conditions prevailing. Here are two women, who since the morning have been sitting at the table with a litre of white wine before them. By their side lies a package which is the result of their morning visit to the dustbins of the principal quarters of the city. In it are a few articles which may find a sale in the rag and bone market, others may serve to ' rig out ' the family ; should they not fit, a few pins will remedy that ! Not far away some young men, tall and thin, cap over ear and hands in pockets, are listening to a record which turns on an old phonograph. For them the hour of work is at nightfall. In the environs adjoining the ' zone ' are gardens

where vegetables may be secured, and the hen-roosts and rabbit hutches may furnish them with a roast. The fences are low, and the lighting is not good, so that the poachers are not easily seen.

Numerous children crawl about, and, in spite of the lack of care and hygiene, they do not come off badly. They rarely go to school, for to go there, shoes must be worn. The school funds provide them, but as new shoes sell readily, and as the proceeds pass into the pocket of the publican, all has to be started over again. It is naturally difficult to make another attempt for assistance at the town hall—hence the bare feet.

Most of these children are baptized, some of them indeed several times. In certain Catholic parishes the priests have a custom of giving to the parents of a child to be baptized a set of baby linen with a small sum of money. The consequence is that the women go to see the parish priests in the vicinity one after the other.

The population of the ' zone ' is chiefly composed of foreigners, who, in most cases, either because they may have had ' a bone to pick ' with the police, or because they are politically undesirable, have been forbidden to reside in their own countries. Treated as pariahs by the labouring native population, living on the outside of every social group, one often senses among these human beings the muffled rumblings of a revolt, a bitterness against a society which despises them and in which they have no place. In the case of others, however, there is apparently a complete apathy.

In certain respects the inhabitants of this mushroom ' city of planks ' are privileged persons. Here in this open space they have a certain feeling of liberty. Nothing obscures their view of the sky. Some of the more refined inhabitants make little enclosures in which they grow a few shrubs and, in the springtime, flowers may be seen there.

Quite otherwise is the life of the dwellers in the Cité Jeanne d'Arc—a block of houses with narrow windows, confined courtyards, dark and malodorous stairways.

There, people live packed together in the company of rats, bugs and other vermin. The water installation is on the ground floor, and when a man lives on the sixth storey he really has to love cleanliness to be willing to take his turn at the tap and then toil upstairs with the water. There was a time when water installations were on every floor, but the copper taps were frequently unscrewed and sold. Poverty and high rents have doubtless thrown into these houses certain hard-working and honest families who thereby suffer vicariously. To be frank, however, it must be said that the greater part of the inhabitants is composed of individuals who have a decided aversion to work and a great love for 'the divine bottle.' Shouts and disputes are the order of the day, and the poor children who may be met on these dark stairways, carrying buckets of water heavier than themselves, or laden with bottles of wine and rum, show evident tokens of neglect.

How do the people in these houses make a living? Frequently the women sell vegetables or fruit in hand-carts, but this yields little profit. They, therefore, send the children to the housebreaker's yard to gather a little firewood, or to the quays where the monkey-boats discharge their cargo of charcoal and where enough fuel to fill their buckets may be picked up. Beside this, they ask assistance in all directions—at the town hall, of the member of parliament, of religious institutions and of those in easy circumstances whose addresses are passed on from one to another.

The reader will probably ask what the Paris Christians are doing for these unfortunate and miserable people, all the more miserable because they seem to have lost even a consciousness of their misery. Are those who know the liberating and redeeming Love of God willing that other human beings should live and die without a knowledge of the way of salvation and of the means of rising to the stature of a child of God?

The first impression received, after a prolonged visit to these sad surroundings, is that of having had a heavy burden placed on the shoulders. The sight of these

unhappy beings and especially of little children growing up in this filth, pursues and oppresses the observer. Painfully the probing question arises, ' What hast thou done with thy brother ? '

Happily some efforts—maybe very humble and fragmentary—have been made to let in a little light to this darkness. The popular Evangelical Mission (the McAll Mission) and the Salvation Army are at work. The first has provided two caravans, one to serve as a dispensary, the other as a meeting room ; and the sick and the children are attracted by these manifestations of Christian sympathy. But suspicion and hostility are very great. To many of the people the Church and the Church-members appear as representatives of the possessing class, ready to thrust down the slightest desire for independent thought. This formidable misunderstanding is one of the chief causes which keeps these men from Christ. Of course there are also other reasons. The fact that most of them pay little heed to morality as generally accepted, together with a fear of being censured, must be taken into account. The principal reason for their condition, however, is the state of apathy and bestiality in which some of them are so sunk that all thirst for spiritual life seems to have been extinguished.

The obstacles and difficulties which keep away the greater part do not, however, deter all of them. There are some young people who are disgusted with this life of idleness and debauchery. They are tired of the constant scenes of violence, tired of being led about by parents from wine shop to wine shop on Sunday afternoons. They come of their own free will to the halls where people speak of a new life being possible. They take the pledge of abstinence. They enrol in the Scout groups ; by the solicitude of the evangelists they are sent to holiday camps ; and, even if apparently nothing is changed in their outward circumstances, little by little they commence a different life. They cross the threshold of a new world, and this brings to them a great joy. The love of Jesus Christ, pure, disinterested, powerful to pardon and save, illuminates their

souls. With this feeling of joy and fulness of life, suffering is blended, for from henceforth a gulf is fixed between their old associates and themselves. If they do not conform to the old ways they will be mocked, bullied, or left alone. This is hard to bear, but it is nothing to the sorrow that comes when they are unable to win over their tormentors, and to snatch them from their life of strife, trickery and moral degradation.

Notwithstanding many difficulties, even among adult men a good work can be done. The kindness and sympathy shown to them in the home of the evangelist at least dispels hatred ; this is evidenced by the man who said to a worker of the McAll Mission, ' Look you, here we are, all Reds (communists), but if anyone dares to trouble you we are ready to protect you.' Some there are who accept a New Testament or a Bible and read it, and though follow-up work is difficult owing to the floating population, we know that the Word will do its own work. Sometimes, after several years, a letter may come to the worker-in-charge testifying to the power of the patient and unseen divine working in the hearts of those who formerly knew nothing of God.

These humble and faithful efforts however, cannot be anything but fragmentary and insufficient. The situation needs a battalion of decided Christians, with leisure time, rich in faith, bold in initiative, and willing to mix in the life of these unfortunates. Christians are needed who, by the radiance and example of their lives and by their comprehending love, would act as leaven in a mass hitherto so heavy to raise.

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**' God in the Everyday '**

This new book by Hugh Redwood is an attempt to show how God may be found by every man and woman. He deals with many aspects of normal life, including the appeal of Christ to youth, problems of marriage, religious education for the child, Christianity in business life—and the problems of pain and adversity. Rich and Cowan, 2/6 and 1/–.

# South America

A. Stuart McNairn

(*Concluded*)

THE Protestant Church and the evangelical movement in South America are definitely vital factors in the life of the several republics. Gone with the overlordship of Spain is the accepted domination of Rome. While the Roman faith is still the official religion of the majority of the republics, liberty of worship is tolerated in all, and in this atmosphere of freedom the Gospel is flourishing and is striking deep roots into a soil which is essentially religious. The Roman Catholic Church itself is reacting to the challenge of the Gospel, and is everywhere manifesting new life and vigour. Evangelical methods are being copied, Sunday schools, Young People's movements, clubs and associations are emulating the Young Men's and Young Women's Christian Associations, and 'authorized' versions of the Gospels are being published. Rome recognizes that a new reformation has come to South America, and is straining every nerve to oppose it.

But the new movement grows. The evangelical community in Brazil alone approximates three-quarters of a million souls, or about one in fifty of her population, although the number of communicants falls far short of this figure. But as has been pointed out elsewhere, they exert an influence in the life of the republic out of all proportion to their number. Large self-supporting churches are to be found in all the important cities, and many are doing real missionary work, supporting evangelists in their own territories and even sending workers overseas.

Again, in Brazil it is the Church and not the mission which is the dominant factor. There are congregations which have never seen a foreign missionary, and from the very beginning of evangelical witness in the country the Churches were the centre of propagation rather than the foreign Boards. The Brazilians, like all Latin Americans, are intensely nationalistic and desire their Churches to be

truly national in the sense of being independent of foreign control, though unfortunately retaining the denominational spirit bequeathed to them by their founders. While this spirit is rampant in certain quarters, there are indications of greater harmony here and there, and in the state of Rio there is a happy and prayerful co-operation between the various denominations. There is a Students' Union which embraces students of all churches, and in 1931, a Council was formed in Rio by the pastors of the six largest denominations of national churches, to act as a branch of the World Alliance for Promoting International Friendship through the Churches. Following the Panama Congress in 1916, committees on co-operation were formed in several republics, and in Brazil the committee ' has demonstrated the possibility of getting the Churches to work together whenever the Christian workers have the good will to do so.' Out of this has grown a Federation of Evangelical Churches,* and the future standing and influence of the evangelical Churches in Brazil are largely bound up with the success of this movement towards federation and unity.

While none of the Spanish-speaking republics shows such progress as Brazil, or such compact and highly-organized bodies, yet the work in these is full of encouragement, albeit difficulties are great. In Argentina, the spirit of co-operation finds the going somewhat hard, and the ' Fundamentalist ' groups incline to stand aloof. Too often the question is asked, ' What do we get out of it ? ' rather than ' What can we put into it ? ' A brochure prepared by the Committee on Co-operation in that republic showed forty-six organizations at work in Argentina, including missionary societies and non-Roman Churches ministering to their own nationals.

Here, also, in spite of the great Eucharistic Congress and consequent stirring of the dying embers of Romish faith and influence, materialism and indifference are the real enemies ; not materialism as a philosophy of life, so much as a pre-occupation with material progress, and an absorbing interest in the discovery and development of the

* See ' A United Witness in Brazil,' WORLD DOMINION, January, 1936.

resources of their wonderful land. Men have no time for religion, they leave that to the women and priests. It has nothing to do with life and living. This is the attitude we have to combat in Argentina. And it is just here, by an actual demonstration of how tremendously the Gospel of Jesus Christ *has* to do with life and living that the Evangel will yet conquer in this land. The non-professional missionary in such cities as Buenos Aires and elsewhere exerts a great and powerful influence. A man who rubs shoulders with his fellows in the street, the market, the *bourse*, and holds high, midst the rush and bustle of strenuous business, the banner of a pure faith and a blameless life, is a constant witness to the power of Jesus Christ and His religion. At the same time, the steady, faithful preaching of the Gospel in busy city and far *camp* town, together with the systematic spread of the Scriptures by Bible coach and colporteur, is permeating the nation, and though as elsewhere in Latin America, it is chiefly the poor who hear gladly, yet they do hear, and many believe: and it has ever been God's way to work through a nation from the lower stratum upwards.

As elsewhere, the hope of South America lies with the youth, and no effort should be spared in seeking to win the young for Christ. But it must be to Christ and not to a Church. An outstanding Argentine educator writes as follows: 'Whoever comes to South America with the intention of furthering the interests of dogmatism or of propagating theological controversy will meet with failure. Those questions do not interest the South American youth, and in my opinion they have ceased to interest the whole Latin race. . . . The question of ecclesastical organization, whether it be the Episcopal régime, the Presbyterian, or the Congregational, is a matter of indifference to him. He does not believe in the Church, feels no need for it, and is accustomed to ignore its existence. Still less can his interest be aroused in ancient disputes about predestination, free-will, eucharistic transubstantiation, auricular confession or clerical celibacy. These are questions of the sixteenth century which have no message for the twentieth.

But the regenerating power of the Gospel, yes. Jesus, Liberator of Man, will always find a place in our heart.'* And Dr. Browning says, ' The young people cannot see the difference which their elders recognize in church organization and creeds, and are increasingly pooling their spiritual resources and proclaiming their essential unity.' In Chile there is a distinct drawing together of the evangelical youth of the country, and a recognition on the part of the leaders that there must be co-ordination of the different groups with a view to presenting a united front.

A movement which cannot be passed over without comment in Chile is that of the Pentecostal Church, a nationalistic movement, which boasts only one foreign worker, and he is locally supported. This group numbers some 10,000 members, and has thus grown by working on purely indigenous lines. Among its dangers will be that of failing to reach and hold the better educated classes, especially the youth who are intellectually in advance of their parents. Unfortunately, in Chile as elsewhere, there is a very unequal distribution of the evangelical forces. Half the population is to be found in the rural districts, while the Protestant missionaries are almost entirely concentrated in the larger towns, so that quite half the population is entirely without any Gospel witness.

Turning from the peoples of Iberian and mixed blood, to the aboriginal remnants, these differ widely in numbers, character and outlook. The forest Indians of Brazil and the Amazon basin are probably rapidly disappearing. Their numbers have been greatly exaggerated, and much costly effort has been expended in unintelligent and uninformed ventures. As is so often the case in missionary work, sentiment has over-ruled sound judgment, and the picturesque has lured men, missions and constituencies into disastrous and costly experiments. While here and there rapidly diminishing groups of these peoples are being reached, and good work is being done, it must be recognized that the Amazon region is to-day but the graveyard of

* See p. 41, *River Plate Republics*, by Webster E. Browning, World Dominion Press, 5/– (post paid 5/6).

vanished races, and its forests will soon be as silent as in the dawn of creation, until the all-conquering white man arrives to tame and re-populate the wilderness.

Elsewhere, Indian remnants are being absorbed by the dominant civilization, and incorporated in the emergent race. But along the backbone of the Continent, in the highlands of the Andean range, we have a very different picture. Here, though sadly diminished from pre-Columbian days, we have a strong, hardy, and enduring people numbering many millions, and speaking but two closely-related languages, in contrast with the innumerable tongues of the forest remnants. From the borders of Colombia, through Ecuador, Peru, Bolivia, to the frontiers of Chile and Argentina, the tribes that once formed the great Inca Empire remain a solid block of aboriginal humanity as enduring and unassimilable as the mountains that constitute their home. The great majority of these speak the ancient Quichua tongue, though in different dialects, while Aymará is spoken by the Indians of the Titicaca basin, chiefly on the Bolivian side.

The New Testament has been translated into both these languages, either in whole or in part. Efforts are now being made to evolve a standard orthography as a step towards a translation that will meet the needs of all the Quichua-speaking peoples.

While mental and moral enslavement to a more-than-usually paganized Romanism has made work amongst these people extraordinarily difficult, a marked change has taken place in recent years, and there is a very definite turning to God from their idols. There is a hunger for light, for education, for liberty, and the missionary is finding these fields not only white unto harvest, but fruitful in a truly surprising way in the growth of indigenous Churches.

In the Central Sierra of Peru, in the great mining districts, where there have been closer contacts with the modern world than elsewhere in the Inca land, and where the Indians mostly speak Spanish as well as their ancient tongue, progress has been remarkable. Largely through the circulation of the Scriptures and the periodicals of the

Evangelical Union of South America, an indigenous Church has grown up, numbering in that region alone nearly a hundred congregations. None of these groups has ever had a paid pastor or a missionary 'in charge.' Helped by the Evangelical Union of South America and the Christian and Missionary Alliance, they contribute towards the support of some eight national evangelists who travel throughout the region, helping the Churches by periodical visits, but remain only a short time in any one place. These groups are linked with no foreign Church or organization ; are self-governing, self-propagating, self-supporting ; and find in the Word of God alone their spiritual sustenance, guidance and vision.*

In Southern Peru, where the Indians have had fewer contacts with the outside world, shepherds, farmers and crofters as their fathers have been for centuries, they have had little or no education, and are poor beyond description. Here was no field for the ministry of the printed page, for few could read. Hatred and fear implanted by the priest made contact with the missionaries difficult to the point of impossibility. But here too, New Testament methods have triumphed, and groups are springing up all over that Indian land to gather round the Word of God, read and expounded to them by one of themselves better educated than the rest. Here Churches are being organized and are growing up in God from soil that is purely Indian, and which in form and government owe nothing to foreign influence or direction.

A surprise visit to one of these Churches found a company of some eighty Indians of both sexes gathered in a schoolroom really too small for comfort. Happy, well dressed in Indian style, and prosperous-looking, they formed a striking contrast to the average type of the region. We had a great welcome, but they made no modification of their service save to ask us to give them a message. The proceedings were opened with a roll-call, then the 'Minutes' of the previous Sunday's services were read, with hymns,

* See *Indigenous Church in Peru*, by John Ritchie, Published by World Dominion Press, Price 6d. (post paid 7d.).

choruses, texts, etc., all detailed. These were approved and then a service roll-call was taken. How many had learned the text ? How many had held family prayers ? How many had bought books ? Sold books ? Distributed tracts ? How many had spoken to others about Christ ? Visited the sick ? etc., etc. And while only a small number raised their hands to some of the questions, there was a forest of hands in response to the query, ' How many gave to the offering ? ' They used to ask such questions as, ' How many have taken alcohol ? ' ; ' smoked tobacco ? ' ; ' chewed coca (cocainism) ? ' etc., but the need for such questions has passed.

These preliminaries over, the visitors were asked to speak, and the message was listened to in rapt and reverent silence. A similar service followed an interval for lunch, and though we had to leave for our long return journey, the congregation trooped back into the little school house, after bidding us goodbye, to gather round the Table of the Lord, as is their custom week by week.

Such are the simple beginnings of the movement Godward among these Indian peoples—a movement destined to grow with the minimum of interference on the part of the foreign missionary. Periodical Bible Schools and Conventions are held to instruct them more perfectly in the Way and the Word of God, and those who attend become in turn teachers of their fellows. Later news tells of the above-mentioned group having built themselves a suitable church, and of the other groups opening funds for a similar object. Along such lines as these lies the evangelization of the Indian tribes and the growth of an evangelical Peruvian Church.

Altogether, throughout South America, while there is much which unnecessarily causes discouragement, the future is bright with hope. There is meanwhile perfect liberty to witness ; there are indications of a real hunger, both among the intellectuals and aborigines ; and there is a growing dissatisfaction with outworn methods and a turning, albeit in the face of colossal difficulties, to the more excellent way of New Testament precedent and apostolic method.

# The Outlook for German Missions

KARL HARTENSTEIN

## I

IN order to comprehend the situation in which German missions find themselves to-day the difficulties of the last twenty years must be remembered. In 1916 German missions lost nearly all their mission fields ; the only exceptions were those of the Dutch colonies and South China. All the stations in Africa, and all in India and in the Near East were then closed and some fields have never been re-entered. The Paris Mission, the Church of Scotland, the Church Missionary Society, the London Missionary Society, and others situated near German fields generally carried on the work as far as possible. But, in spite of this, when the whole situation is considered, German missionary enterprise suffered a severe set-back. The work had to be largely reconstructed, and the resulting difficulties have not yet been overcome. Germany passed through a period of inflation, and the political chaos and economic depression produced further difficulties at the home base. Every year since 1923 has brought a new crop of difficulties to the home societies.

There are to-day three types of difficulty to be faced. Firstly, the institution in Germany of the winter relief fund (*winterhilfswerk*) has made other collections almost impossible. In the second place there is the virtual impossibility of transferring money abroad owing to the lack of foreign credits. In 1934 British and American missions generously advanced money against payments made inside Germany. This help was a temporary measure in order to give German missions time to adapt themselves to the new situation, which is bound to last for a long time. This they have now done. The following figures will show the problems that had to be faced. German missions can now send annually only 2,000,000 *Reichsmarks* for their 1,500 European missionary workers. This is equivalent to a mere subsistence allowance of 1,300 *Reichsmarks* per year

per missionary. The present high value of the *Reichsmark* has somewhat eased the situation in certain countries, but not sufficiently to meet even urgent needs. Compared with two years ago, only two-fifths of the sum then transmitted abroad can now be sent. Nothing is now being paid towards the general expenses of the work except the sums made available by the British societies. ' That means a catastrophic starving of all missionary fields, a permanent undernourishing, which we look upon with great anxiety.'* The indigenous evangelists and teachers have suffered greatly ; mission property has fallen into disrepair, and the development of Churches not yet able to support themselves has been adversely affected. Dr. Freytag, who last year visited all the missionary fields of the Far East, has been deeply impressed by the serious disabilities under which the German missionary enterprise has to work.

The third difficulty has arisen in Germany itself. This is due to the evil influence of the so-called *Deutsche Glaubensbewegung* under such leaders as Dr. Mathilde Ludendorff (author of *The Parting with Christ*), Alfred Miller (*Degeneration of Peoples under the Cross*), and others like Hauer, Bergmann, Wirth and Rosenberg. All these deny the right of Christian missions to exist. In numerous papers and pamphlets this struggle goes on throughout the country. It is insisted that missions unfairly try to destroy the indigenous religions of other peoples, and to impose upon them a ' foreign ' religion unsuitable to their racial history and mental capacities. In spite, however, of this continual propaganda, which is even penetrating into Christian circles, the faithfulness of the friends of missions has been most impressive. Thousands of Christians in Germany, by their faith, sacrifice and intercession, continue to maintain the work of missions. This difficult situation has to be kept in mind if we would understand the present problem.

## II

Let us first consider the situation of the missionaries themselves. All fields are seriously understaffed, and all

* Richter, Julius, *Neue Allgemeine Missions-Zeitung*, 1935, No. 10.

the workers are bearing heavy burdens. The Gossner Mission, for example, maintained before the War 43 main stations occupied by 43 missionaries ; to-day there are only four stations occupied by seven missionaries. The Berlin Mission had 107 main stations occupied by 133 missionaries ; to-day there are only 85 stations and 75 missionaries. The Basle Mission had, in India, 150 missionaries and industrial workers ; to-day it has only 50 missionaries including wives and single ladies, and has entirely lost its industrial enterprises. It would be easy to continue this enumeration. It is clear that every missionary is overworked and that young missionaries especially have had to bear far too heavy responsibilities, so that it has been impossible to think and plan quietly for the development of the work. In consequence many missionaries have broken down under these burdens, often endured in tropical climates.

A special problem in staffing has been the loss of the War generation who would be now about forty to fifty years of age. Missionaries also, who were repatriated during that period, had to find new positions and could not be set free for missionary work after the War. This has resulted in much tension between the older missionaries, often of the pioneer period, and those of a much younger generation who are more adaptable to the demands of the new indigenous Churches.

In addition to all this is the declining income on the field, which prevents plans for extension and necessitates economies in all branches of the work.

Last but not least, speaking frankly and without hostility, there is the enormous propaganda carried on by the Roman Catholic Church, especially in the Cameroun, in East Africa (Tanganyika and Uganda), in India and China, and elsewhere. The overlapping which results is hampering weaker evangelical missions at every step. This, too, is an important part of the situation which has to be met by the German missionaries.

In the second place there is the situation now prevailing on the mission fields. The central problem is that of the growing independence of the indigenous Churches. This

presents many problems which missions have to face all over the world. What is the relation of the Gospel to the religious heritage of India and China? What should be the attitude of the Christian community to the organization of pagan African tribes? What should be the relation between the mission and the Church? Must the mission merge itself entirely in the Church, or should they strive to co-operate in the task of evangelization still so far from completion? Many such problems await thorough consideration especially in view of the future organization of the younger Churches and their financial self-support.

It has also to be remembered that our Chinese Churches are continually threatened by the demoniacal power of Bolshevism. Many German missionaries have been kidnapped during recent years by the Communists. The Indian churches, in their turn, are faced with a great spiritual struggle where syncretism and nationalism are being substituted for religion, and the African churches have to deal with the destructive influences of a godless European civilization, which is undermining the influence of Christianity.

On the other hand great evangelistic movements in various fields give cause for rejoicing. The Berlin Mission finds open doors in Swaziland and Wendaland in South Africa, as well as in Tanganyika, especially in the region of Kilimanjaro. The Basle Mission is having the same experience on the Grassfields of the Cameroun and in the Island of Borneo. The Rhenish Mission, which has probably the largest Christian Church on the mission field, rejoices in its growing work in Sumatra and Nias. German missions, to-day, have to face a work which is at once full of hope as well as of nearly insurmountable problems. Therefore, we have to re-think our methods of work and our plans for the future, and seek new ways of fulfilling our task.

## III

It must be said that our indigenous workers, pastors, teachers and catechists have remained faithful to the work of the Lord in an altogether admirable way, in spite of the

fact that they have been obliged to live on such small incomes that they have had to endure great sacrifices. In a comprehensive survey made by Dr. Knak at the General Assembly of German Missions (*Deutscher Evangelischer Missionstag*) at Sebastiansweiler in November of last year, he clearly stated that practically nowhere have the indigenous workers withdrawn from the work of mission or Church in spite of the changed situation. This fact is itself indicative of the deep hold which the mission Churches have upon the communities where they have been established.

German missions are to-day facing a two-fold task in connection with the growth of the younger Churches. On one hand there is the need for deepening the spiritual life of these Churches, and on the other hand, the need for an extensive work of evangelization by the co-operation of the Churches with the missions. These are necessities of the situation which have been emphasized by WORLD DOMINION since its foundation. The same question is being asked by all the Churches, namely, what do we mean by the Church of Christ ? Is it a Church living on the Word of God and by its faith in Christ recognizing its responsibility towards the evangelization of its own people ? If our re-thinking leads to this conclusion, which it does, then many other tasks which have seemed important lose much of their weight and significance.

Special emphasis is being laid by German missions upon the deepening and strengthening of spiritual life through Bible study groups and spiritual retreats for pastors, teachers, and other workers. The theological colleges are of great importance in the special contribution which German missions, which grew out of the soil of the Reformation, have to make to the whole of missionary enterprise throughout the world.

Further, German missions have sought to transfer church property into the hands of the indigenous Churches or to trusts managed by the people themselves with the object of enabling them to be self-supporting. The Neuendettelsau Mission in New Guinea has wisely tried to

place upon the Church the responsibility for its own growth from the very beginning. It is, therefore, suffering considerably less from the lack of foreign exchange to-day than other societies. German missions are now emphasizing the need that from the very beginning of a new work the responsibility for self-support should be placed upon the Church.

The evangelical movement in China, springing from the Bible schools at Waichow and Chang-sha, has already had a great influence. Under their leaders, Silas Wong and Marcus Cheng, awakened Chinese evangelists are travelling from village to village encouraging and strengthening the congregations by the ministry of the Word and by awakening their sense of spiritual responsibility towards the surrounding heathen. If this movement continues on its present sound lines, the evangelical Church of the province of Canton will quickly attain spiritual and financial independence.

Another very important question is that of making the indigenous ministry fully responsible. Until now the ministers of the Church have derived their authority either from the mission or some mission-church council. It is evident that we have not considered carefully enough the need for the minister being responsible to the congregation itself, so that the congregation may dispense with a bad minister on its own initiative. The indigenous Church has to recognize more and more that it is its own final authority and that its own membership is responsible for the spiritual state and practical work of the Church.

The question arises as to whether the employment of agents is really the right way to build up congregations. The Christian leaders of the Church must be led to feel more and more that they have spiritual responsibility for their own Churches through the authority of the Living Lord alone, and not through the missions. The principal task in all theological training should be to impress upon the students the sense of spiritual responsibility in the deepening of their own spiritual life and in their selfless service to the congregations. The ideal that the living Church must

be free for the work of the Gospel alone, which the Church struggles in Germany have taught the home Church, must also be the central and vital fact in the life of the younger Churches.

It must be emphasized that it is supremely important that some missionaries should be set free to take part in extended evangelism among the heathen in order to demonstrate to the congregations the unceasing duty of evangelism which lies upon every living Church.

German missions greatly desire to see in all their mission fields an evangelistic forward movement. They feel that it is no longer right that all the missionary forces should be absorbed in the work of building up congregations, and that a time of fresh evangelistic activity is imperative. They feel strongly that the Church of Christ must be central in all missionary activity, and that the Christian congregation must come to realize that it is the true centre of the whole missionary enterprise.

In this statement we have tried to make clear how the situation in which German missions find themselves to-day urges them to re-think all their activities and to emphasize anew the decisive factors, namely, the establishment of living Christian congregations, and the imperative necessity of continuous evangelism. We fervently pray that the coming of the Holy Spirit upon missionaries and Church may bring this to pass.

## The Opening Door in Arabia

Dr. Harold Storm has now nearly completed his tour of Arabia initiated by World Dominion. He has just visited the wonderland of Arabia—the Wadi complex of Hadramaut—and has even been able to reach the Mahara. This was thought to be too dangerous, but, owing to storms, he was delayed for thirty-three days between Makella and Dhufar and so was able to visit Qishu, the capital. He met a sultan and received an unexpected welcome. The Mahara form a confederation of small tribes comprising 50,000 people, speaking their own language which has never been reduced to writing. Dr. Storm has now arrived in Dhufar where, after some remarkable experiences, he has settled down for a period of work in Salala in a good house presented by the Sultan. We hope soon to have a full account from Dr. Storm as to the outlook in Arabia.

In view of appeals for work among Russians in the Ukranian area, it is interesting to note that only 0.2 per cent. of the population in that region are Russians. Among the other races there, the Ukrainians form 66.7 per cent., the Poles 19.8 per cent., Jews 21.1 per cent., and Germans 1.0 per cent. The Russians in Poland are immigrants who settled there before the War. The so-called White Russians in the north-east are ethnographically and linguistically distinct.

In the past, evangelical work among the Poles was limited to the two historical Churches—the Reformed and the Lutheran, dating from the sixteenth century, but they have exhibited little missionary spirit. The Baptist and American Methodist Churches have been active in recent days, but the most aggressive of the recent movements has been the Polish National Church, which, although it has renounced the Pope, yet retains most of the forms of Roman Catholic worship and doctrine.

The work which is so largely reported on abroad is that among the million White Russians and 6,500,000 Ukrainians. This article will deal with the Protestant Movement among the Ukrainians in Volhynia. The great extent of area occupied by the Ukrainians was described in the last number of WORLD DOMINION.* To the number of forty-five millions, they form a block from the Caucasian Mountains to Czechoslovakia and Poland. The Ukrainians have had a separate language and Christian culture for a thousand years. Their music and folk-songs are famous throughout the world. Their democratic spirit rebelled against the Soviet collectivism, and at least two million people have died in the last two years from starvation rather than lose the right of private ownership.

In this Ukrainian area, Volhynia, with the three adjacent areas, belonged to Russia before the War. The few Russians there consist of professional men and workers in cities. Some of them are landowners and many are priests of the Orthodox Church. The language of the cities is a

* The Religious Situation in Poland, by H. Koch, *World Dominion*, January, 1936.

broken Russian, but in the villages the Ukrainian language is spoken. The State schools use only Ukrainian and Polish. The use of Russian by the clergy gives rise to much friction and even bloodshed. The Ukrainians of Volhynia belong to the Orthodox Church. Those in Galicia, Carpathia and Czechoslokavia are Uniats who acknowledge the Pope, but have their own ritual and language, married clergy and 'communion in two kinds.'

The Orthodox Church declined greatly after the separation from Russia. It had always neglected the people, and although the higher clergy were well educated, the lower clergy were not only ignorant, but often immoral. The State had persistently suppressed all attempts at reform. At the revolution the people took vengeance on the Church as well as on the State. Although in Poland the Church did not suffer to the same extent, yet it was faced with widespread hostility. The people either became completely indifferent, or sought new outlets for their religious life. The growth of nationalism among the Ukrainians led to the demand for the use of their language in the services and other reforms. This gave rise to the autocephalic national Church, separated from Russian influence. Before the suppression of all religions by the Soviets, there were millions of ardent supporters of this separation who declared it their purpose to follow the teaching of the New Testament and adopt democratic forms of government in association with the Protestant Churches of Europe. The hierarchy in Poland, however, still want to Russianize the Church, and this has led to great friction and has produced a widespread readiness among the people to accept the teachings of the evangelical Church.

The German Lutheran colonies date from the time of Catherine II. The Ukrainian peasants who attended their religious meetings started a movement of their own, known as Stundism. After 1870, the German Baptists began work among these Lutherans and Stundists and so formed a Baptist Church. Although the Russian Government opposed this, it grew strong and entered Volhynia about twenty-five years ago, where the first community was

organized at Kovel in 1908. As the Ukrainian language was forbidden, the new community had to use the Russian language. It was the *Russophile* tendency which caused the Ukrainian national leaders to disapprove of this Baptist work, although they were favourable to Protestantism generally. After the revolution of 1917, the Baptists spread rapidly through the Ukraine. There were then two groups called Baptists and 'Evangelical Christians.' While mostly in agreement, the Baptists differed in being extreme pacifists and in advocating the use of the Cross for decorative purposes.

Five Baptist groups have recently sprung out of these two movements in Volhynia:

(1) The Union of Evangelical Christians in Poland. Although its headquarters are in Warsaw, it works in Ukrainia. The leader is Mr. L. Shenderowski, an engineer by profession. Its magazine, *The Evangelical Christian*, is in Polish and its main tendencies are Russian and Polish, although its constituency is in the Ukraine. Some of its leaders receive a short training at their own Bible School at Warsaw. The followers are simple people of limited education, but their numbers have been greatly reduced by the operations of the many sects.

(2) Another evangelical group is led by Mr. Fetler. This also has its headquarters in Warsaw and publishes two papers in Russian, *Guest*, and *Sunday School*. Some of the leaders have been trained in Bible schools in America.

(3) Getze's Mission is still another group, with headquarters in Warsaw. This publishes *The Light* in Russian and *The Way of Salvation* in Polish. The colporteurs supported by this group often serve as pastors in the churches of the other groups.

(4) The Slavonic Union of Baptists led by Mr. W. Gutsche has its headquarters in Lodz, but works among the Ukrainians in Galicia and Volhynia. Its magazine, *The Messenger of Truth* is in the Ukrainian language.

(5) The Union of the Churches of Christ is under the Presidency of Mr. Jaroszewicz, with headquarters at Kobryn in Polisze. Its paper, *The Christian Union*, is published

half in Russian and half in Polish. This is not, as it might seem, a federation of different groups or denominations. It is composed of individual Churches belonging to the group, and is a Baptist mission, depending for support on the money it can raise in America and elsewhere. The group is strongly Russian and has its largest field in the backward province of Polisze.

These five groups preach the same doctrine and advocate adult baptism. They follow a simple form of worship in which laymen take a large part. The great truths of the Gospel are not sufficiently well known, and their appeal is too much to the emotions which leads to many extravagances. The Bible and books in Polish and Russian are distributed freely among the villages where these languages are not understood. Education is denounced and they show little interest in any kind of progress.

In places there is great rivalry for leadership among these groups, and untrained people are employed for the various services of the Church. Owing to the prevailing poverty, these posts are very attractive and many wander from one group to the other for higher pay. This overlapping of work and indiscriminating free distribution of literature greatly misrepresent the true spirit of Christ. Sects such as the Seventh-Day Adventists and the Pentecostalists, both of which are divided into two groups, together with ' Jumpers,' Zionists who follow Murakko ' the prophet,' and others, have played havoc with many of the Churches. The following is an example of the kind of thing that happens.

An elder—called Demchuk—of the Evangelical Christians in the village of Virchivsk, came under the influence of the ' Pentecostal ' prophet Momotjuk. He preached the need of the gift of tongues and ended by losing his mind. This Momotjuk later became a Seventh-Day Adventist and gave out that he was the Messiah in whom Christ lived. He has built a house on his farm which he calls the New Jerusalem and demands money from all who wish to belong to the New Israel. His followers are mostly women, and as he teaches that a Christian wife

cannot live with an unbelieving husband, many divorces are the result. These women he makes his concubines, calling them his ' spiritual wives.'

' The Jumpers ' have been known to practice nudism at their services and cases are known where ' the living sacrifice ' has been selected for an offering to God.

The prophet Murashko was recently tried before the court. He gives himself out as Elijah and claims to be a Nazarene, speaks with tongues, performs miracles and says that God, through him, demands a living sacrifice. An eighteen-year old boy was selected for burning, but escaped. He has put forward every kind of extravagant claim. The mutilation of one of his ' spiritual wives ' and the collection of her blood landed him in prison. There he continued his absurdities, appointing twelve apostles, sending them out with towels soaked in blood to heal lepers. This is an extreme case of the ' madness ' which possesses many. Many people are so disgusted that they will not listen to sound doctrine. The official statistics give the number of adherents of all these groups as 21,000.

The Poles in Volhynia belong to the Roman Catholic Church. The German Lutherans, who number 50,000, have only six pastors and five missionaries. Owing to the scattered nature of these communities, it is difficult to keep in touch with them. Meanwhile, the sects have established congregations amongst them, and the Lutheran leaders, realizing the seriousness of the situation, have sent one Ukrainian missionary to the field.

The Czech Reformed Church consists of 4,000 members, but does not exert any influence on the Ukrainian people.

In spite of all the activity of the Baptist groups and the sects, the bulk of the people is still unaffected. There is a great hunger everywhere for the pure word of the Gospel. Many villages of Volhynia appealed to the American and Canadian Ukrainian missionaries who came to Galicia ten years ago. and who were carrying on work there with remarkable success. One missionary was sent two years ago. Four large congregations have been organized and

many places are ready for regular services if only more pastors could be found.

The writer recently visited these congregations. In the town of Stepán, hundreds of people came out to meet the visitors. The oldest member (over 100 years) presented the bread and salt of welcome. They then marched through the city, singing well-known Gospel hymns with rare zeal. This is typical of the spiritual movement among the masses seeking the new land of promise with a new faith. Public halls are placed at the disposal of the congregations, but as these are too small, the people cannot be accommodated. Every meeting, by law, must be held standing in a building. Six hundred people filled the hall at each service and almost as many more stood outside listening through the doors and windows. Larger halls are urgently needed and a similar work could be started in many villages at once, if the accommodation and the missionaries were available.

The whole of Volhynia is prepared to respond to the Gospel, and the Reformed Church would be welcomed wherever it opened work to-day. It seems a tragedy that the opportunity cannot be embraced in all its magnitude and the Gospel preached to the people, not in a foreign, but in their own Ukrainian tongue. This large section of 6,500,000 Ukrainians, if reached with the Gospel, would form the basis for an extended work some day in Soviet Ukraine. This foundation has to be well laid by a sound training of leaders, provision of places of worship, good evangelical literature and other Christian enterprises. The hierarchy of the Greek and Roman Churches for centuries sought to control most aspects of the people's life, but they have not given that which will satisfy their deepest needs. The people are now turning to the evangelical Church for the satisfaction of their soul hunger and, in a new Christian fellowship, hope to find a way of life which will truly satisfy their needs as has been the case in the lands where the message of the Gospel has been largely responded to. ' Pray ye therefore the Lord of the Harvest that He will thrust forth labourers into His harvest.'

# A (Lost) Million Refugees

## The World's Outcasts

G. F. Gracey

THERE is to-day no problem which is more human than that of the refugee, a legacy of the Great War. People who had no share in causing the War were caught up in its relentless machinery and well-nigh ground to powder. Populations scattered, families were forced to leave everything and flee from political and religious persecution and death, driven from 'home,' breaking age-long religious ties, associations and traditions, to become a vast army of unwanted, the world's outcasts, seeking refuge in alien lands where life is at best precarious for immigrants, living in penury, misery and crippling, devastating fear.

The two million refugees of the early twenties created as it were an epidemic situation which, as regards the million refugees of 1935, has become endemic. It is true that a proportion of refugees have permanently settled themselves through their own efforts, or with the help of the Nansen International Office for Refugees and voluntary organizations. Some, however, have been again reduced to indigence through the operation of new laws or decrees, others through ill-fortune and others again by their own fault. And in spite of all that has been done, there still remains the problem of this lost million stateless Russian and Armenian refugees, to whom must be added those from Germany and the Saar.

The majority of these refugees belong to the same household of faith as we ourselves, members of sister Christian Churches, and their numbers as stated in a League of Nations Report are as follows :—

| | |
|---|---|
| Russians .. .. | 800,000 |
| Armenians .. | 175,000 |
| Assyrians .. .. | 25,000 |
| Saarlanders .. | 4,000 |
| Germans .. .. | 80,000 |

The latter are mostly Jews, and the suffering endured by

these people and the persecution which caused their flight (and, in its persistence, threatens to augment their numbers) culminated in the resignation of Mr. James G. McDonald from the office of High Commissioner for Refugees from Germany. This has focussed public attention on the whole refugee question and has pricked the conscience of our people and brought to their minds the very serious issues which would evolve if the Nansen Office were closed down in 1938, as proposed.

While entirely agreeing with Mr. McDonald as to the terrible effects which the ' state of refugeedom ' has upon all those suffering under the consequent conditions, I would like to emphasize that these conditions are even more terrible when suffered over a long period of years, as in the case of Armenian and Russian refugees, who are indigent or who are in danger of losing their means of subsistence owing to the enforcement of labour regulations in the various countries in which the refugees are resident.

The Nansen International Office, it must be explained, was set up by the Council of the League in 1931 to continue the work of the former High Commissariat for Refugees, an office devotedly served by Dr. Fritjof Nansen during the latter years of his life and up to the time of his death. It is a comprehensive body representing Governments and voluntary international bodies like the International Red Cross, the Save the Children International Union, and the International Relief Union, and organizations of the refugees themselves. It has rendered—to quote a recent resolution of the League Assembly—' humanitarian and economic services ' to thousands of refugees and made an ' important contribution to political and social stability.'

The functions of the Nansen Office are of a varied character. To the general public it is perhaps best known as the authority for issuing ' Nansen ' passports, those substitutes for national identity papers which have been devised for stateless Armenians and Russians. There is a popular, but erroneous, impression that these Nansen passports have a much wider validity, but the unhappy fact is that there are many thousands of refugees in Europe

to-day who, not coming within the limits of the Nansen Office scheme, are not only stateless, but without those essential insignia of civilized life, official papers of identity. The effect is that the elementary right to maintain themselves by honest work is denied these people.

The seriousness of the position is aggravated in many cases by the fact that the refugees have young, dependent children. Moreover, the practice of expelling refugees for trivial offences or for reasons beyond the refugees' control is growing in many countries, to the embarrassment of the neighbouring countries to which they drift. To attempt to meet these twin problems, the Nansen Office took action by drafting a Convention on the International Status of Refugees (which has not yet been ratified by the Governments) and by appealing to Governments 'in the interests of the refugees, as well as in loyalty to other members of the League, to refrain from expelling a refugee until he has obtained formal permission to enter another territory.'

To avoid the risk of veto by Germany—at that time an active member of the League Council—the Nansen Office was not given responsibility for refugees coming from Germany, and the separate High Commissionership now being surrendered by Mr. McDonald was set up. Mr. McDonald makes it clear that the effectiveness of his efforts as High Commissioner was weakened by this limitation, and he takes the view that the work of assisting the refugees could be better carried forward by an organization directly under the authority of the League.

We quote here an extract from a letter in *The Times* of 21st January, 1936, written by Lord Charnwood :—

> 'In 1928, when the existing arrangements of the League for the protection of refugees were made, and a period of ten years was provisionally fixed for their duration, there was good reason to hope that within that period most of the refugees would have become satisfactorily settled in the countries to which they had fled. Since then conditions of employment have become much worse, certainly in France, and presumably, also, in the other countries chiefly concerned. The result is that the prospect before most of these exiles is more gloomy than it ever was before. Yet

at this moment it is proposed that, whatever individual Governments and voluntary charities may be able and willing to do for them, the League of Nations shall as soon as possible cease to have regard to their fate.'

The Committee on International Assistance to Refugees of the League of Nations has presented a report to be examined at the Council of the League of Nations.

As a provisional measure they proposed the appointment of two 'outstanding personalities' to deal separately with the refugees from Germany and others, and this has been adopted unanimously by all members of the Committee. It is further proposed to wind up, before the end of 1938, all international and even governmental assistance to Russian, Armenian and other refugees, whilst continuing and even developing the assistance to refugees from Germany. These proposals come as an amazing conclusion to the first part of the report.

Let me conclude this article by quoting the Resolution passed by the Council of the Save the Children Fund and sent by its President, Lord Noel Buxton, to Mr. Anthony Eden and the Secretary-General of the League of Nations.

'The Council of the Save the Children Fund (which during the past fourteen years expended £632,000 on relief and settlement of refugees and has thus gained experience of such work has actively co-operated with the High Commissariat for Refugees and its successor, the Nansen International Office for Refugees; it has also co-operated with the Governments of Bulgaria, Albania and Greece and with various official and private organizations in this connection), has now considered the Report of the Committee on International Assistance to Refugees to the Council of the League of Nations (C.2.M.2., 1936 XII), and views the recommendations made therein with grave apprehension. It considers that the proposal for the progressive liquidation of the Nansen Office to be completed by 31st December, 1938 without the substitution of a Central League of Nations Organization affording legal, social, economic and moral protection to refugees as extremely detrimental to the refugees themselves and damaging to the great humanitarian work of the League and in view of its experience in the past considers the suggestions made by the Committee in its report (page 10, II, 2) :—

" To entrust to the personality appointed the task of winding

up the Nansen Office within the prescribed period in accordance with a plan to include :—

(1) A scheme for the transfer to Governments of certain of the duties at present performed by the Office.
(2) A scheme for the transfer of others of these duties to the private organizations.
(3) A scheme laying down the details of the execution of these transfers, in order that the burden of the responsibilities normally devolving on the Nansen Office should not be left to the Governments concerned or to the private groups after 31st December, 1938."

contribute a means whereby the refugees (in this case Russians and Armenians) will in fact, be handed over without appeal and without any kind of outside protection or interference to the petty tyranny and injustice of minor governmental and other authorities.

' Further, it welcomes the proposal that an international authority under the League shall be maintained to promote the relief and settlement of refugees coming from Germany ; it cannot understand how such a recommendation can be made in all fairness in the one case when in the other the very legal, social, economic and moral protection to be granted to the German refugees is to be withdrawn from the Russians and Armenians.

' It views with grave suspicion the suggestion that the High Commissioner for German Refugees should prepare and summon " an Inter-governmental Conference with a view to establishing a general system of legal protection for refugees from Germany and possibly for all refugees. The Committee is of opinion that this Conference might be asked to examine and to endeavour to solve the problem in its widest aspects." (Report, page 10, 2b and note 2 at foot of page.)

' The Inter-governmental Conference on 28th October, 1933 with the assistance of the experience of the Nansen International Office for Refugees then elaborated a Convention, which if implemented and carried out in its spirit would make the lives of the refugees tolerable. It, therefore, is of opinion that the summoning of another international Governmental Conference would be a waste of time and public money when all that is wanted is the implementing of the above-mentioned Convention of October 1933, which could easily be extended by a simple resolution of the Council of the League to German and any other refugees. Moreover it is hardly to be expected that an organization like the proposed High Commission for Refugees from Germany will have the necessary experience of the problem as a whole to guide and bring such an International Governmental Conference to a fruitful result.'

# The Growing Terror in Germany

The situation of the Jews and the non-Jewish non-Aryans (mostly Christian) in Germany is getting worse and worse. In view of the Olympic Games and foreign opinion, the Government is avoiding everything spectacular, but the party and the various Governmental departments are bringing increasing pressure to bear on their unfortunate victims who have no legal redress.

While we hear the number of Jews quoted variously as between 420,000 and 500,000 (about 65,000 have migrated since the beginning of the troubles) it is not sufficiently realized that there are, at the very least, about 1,100,000 non-Jewish non-Aryans, whose condition in some ways is even more desperate than that of the Jews. A recent visit by a representative of WORLD DOMINION has revealed a truly terrible situation. It is difficult to form an accurate judgment from scattered newspaper reports, and the facts themselves are so incredible to those living in a peaceful land that the imagination simply cannot grasp the magnitude of the distress.

About 4,000 Jews and non-Aryans have found their way to Great Britain, but tens of thousands, who desire to leave the country, cannot. Twenty thousand are reported to be in desperate need of help, but it is difficult to get into effective touch with more than a small number. Our representative writes: 'The question of the young people and their future is frightening. They are not allowed to attend Aryan secondary schools or to receive any higher education; they cannot work as apprentices, and, if they do learn a trade, cannot register their qualifications. Theoretically, they can work in small numbers for non-Aryan employers, but in practice even this is becoming impossible. Whichever way they turn, these young non-Aryans can find no loophole.'

Details of one or two actual cases out of thousands will give a better idea of the state of affairs:—

(1) Solicitor and wife forced to leave home town owing to persecution; only daughter, aged twelve, so affected by treatment that she committed suicide. Couple penniless, living on relief.

(2) Doctor, no work now and no hope. Needs thirty pounds to go to Chile where he could settle.

(3) Husband, wife and two children forced to sell business, no work. Wife has to work as charwoman. Younger child cripple, elder daughter working as typist.

(4) Man in good business (export merchant) arrested and charged with breaking '*Devisen*' laws. No trial, still in prison. Wife and family no means of support. Family scattered, younger child in

Children's Home, and wife working as domestic servant for one shilling a day.

(5) Christian doctor, parents orthodox Jews, was working in hospital, dismissed owing to Aryan paragraph. Engaged to Aryan girl, but marriage prohibited by police. Wishes to become a missionary. Says his case is that of thousands.

(6) A German, married to a half-Jewess. Large business went to pieces when it was known that his wife was not pure Aryan. Daughter of eighteen afraid it will become known to her own friends and wants them all to emigrate before it is too late.

(7) Christian Jew, wife Aryan, one child. He held a good Government position, but was dismissed. Cannot get work owing to his Jewish blood. His wife has a daily job with Aryan family and is in danger of arrest, but it is their only means of support.

(8) Christian Jew with Jewish wife and three children ; formerly clerk, but dismissed. Got several other jobs but always was dismissed for same reason. His wife has developed consumption and has been ordered away. Ten pounds would save her life, but there are no funds.

(9) Christian non-Aryan girl unable to work owing to accident. Her old father (75) is seriously ill, and owing to non-Aryan isolation can get no help.

(10) Young Christian farmer without work wishes to go to Brazil, but lacks funds for journey and necessary ' landing permit.'

(11) Widow, Christian non-Aryan, without means. Daughter seriously ill, needs lengthy stay in country.

(12) Young mechanic from provinces dismissed and arrived in Berlin with no work. He is receiving no relief, but could get work on giving security. (Our representative was able to provide this sum.)

(13) Christian Jewess formerly in Government employment but dismissed through Aryan paragraph after many years' service. Pension at first refused, was later granted (£4 a month), but only for three years, expiring in 1936. What is to happen then ?

It is reported that 20,000 cases like these, due solely to persecution, could be described, and the area of trouble is widening every day. Large numbers desiring to emigrate either have no money or do not know what to do. If there is any way in which we can give help we should not withold it.

# Scotland's World-Wide Work

G. A. Frank Knight

THE National Bible Society of Scotland dates from 1809, when a little group of Christian men founded the Edinburgh Bible Society. Three years later, in 1812, a similar group in the west founded the Glasgow Bible Society. These two societies developed side by side, and steadily expanded their operations. But it was not till 1861, after several fruitless endeavours, that they were united to form the National Bible Society of Scotland. Since then the work has greatly grown, until now the annual circulation of Scriptures ranges between four and five millions and there are few parts of the earth's surface in which the Society does not engage in some direct work.

Recognizing its primary duty to see that, if possible, a Bible should find entrance into every home in Scotland, the Society labours to meet the spiritual wants of all ranks and classes in the community. Churches, Sunday-schools, Bible classes, hospitals, benevolent and philanthropic institutions, orphan homes, rescue homes, the blind, sailors' institutes, soldiers' homes, evangelistic associations, open-air missions, emigrants, Jewish missions, fishermen and fishergirls, are all supplied with copies of the Word, and special care is taken to provide Scriptures in foreign languages to the many sailors who enter Scottish seaports from all parts of the earth. A new endeavour has recently been made to place Scriptures in the hands of the poorest in a Glasgow slum area, the result being that in a few months no fewer than 8,688 Scriptures were circulated. The Society also keeps in mind the needs of the numerous Gaelic-speaking people, and supplies the Highlands of Scotland and Highlanders in Nova Scotia and Canada with Scriptures in the mother tongue. It is also publishing at this moment a Gaelic-English Diglot New Testament, the two languages being printed in parallel columns.

A letter was sent to the headmaster of every Protestant school in Scotland, stating that if any child had not a Bible

the Society would supply these at a very low cost. The result has been that close on 100,000 Bibles have been placed in the hands of the school children of Scotland. The Society has also maintained close connections with Ireland, and year by year it sends to that country some 10,000 Scriptures.

Far and wide across the Continent the task of circulating the Word of God is maintained. Thousands of Scriptures are yearly sent to Iceland for the benefit of fishermen in Reykjavik and other ports. Similar large supplies are sent to the Faröe Isles, and at this moment the Society is printing a new version of the New Testament in the Faröese language.

Among the docks, the shops, the prisons, the farms, and the schools of Latvia the Society has a little corps of colporteurs who sell many thousands of Scriptures each year, and recently some remarkable cases of conversion have occurred in connection with soldiers and prisoners in the jails.

In Belgium, not only is the usual colportage work carried on, but special attention is being devoted to the 12,000 Russian exiles located in Brussels, and Scriptures are being supplied to meet their spiritual wants. Similarly in France, from Brittany to Marseilles, and from Bordeaux to Chamonix, under the shadow of Mont Blanc, the Society works by means of a large staff of colporteurs, mainly those of the Evangelical Society of Geneva, and year by year upwards of 100,000 Scriptures are thus put into circulation. It is of special interest to note that some of the most faithful new workers are Armenians who, after being expatriated from their native country, have settled in France and are proving to be most assiduous sellers of the Word.

A great expansion of the work has recently taken place in Portugal where, by means of Bible stalls held in various centres, upwards of 25,000 Scriptures have been placed in the hands of the people. Some very cheering reports have also been received of conversions in the prisons of Portugal by means of the Scriptures sent in.

In Spain the Society has its centres of work at Vigo,

Corunna, Muinos, Valladolid, Leon and Aguilas, from which colporteurs penetrate into many parts of the country, and assiduously sow the Good Seed of the Word of God. They have many trying experiences to face owing to priestly opposition, but with great courage they faithfully carry out their work. A stall has been erected in Valladolid, a most fanatical Roman Catholic centre, and in spite of much antagonism and threatening, thousands of copies of the Word have been sold. Periodically colporteurs are sent over from Spain to the Balearic Islands and to Spanish Morocco, and they have been encouraged of late by many proofs of goodwill and welcome.

In Italy the Society has its depot under the wing of the principal Waldensian Church in the Piazza Cavour in Rome, and from that centre it circulates Scriptures over the whole peninsula from the far north down into Calabria and Sicily. Here again the work is very trying owing to the unceasing opposition of the Vatican, and great care has to be exercised to avoid exciting acute hostility. Very frequently, through priestly instigation, Scriptures are seized and burned, and the colporteurs, in spite of their having legal permits, are haled to the police office. Nevertheless the Society's work has been extremely successful, and there are countless tokens that the Book is bringing its own comfort to multitudes of hearts. In Switzerland the work is done under the auspices of the Evangelical Society of Geneva.

In Poland every endeavour is being made to strengthen the evangelical revival which is showing itself throughout Ukrainia, and from Stanislav the colporteur undertakes extensive tours. In Czechoslovakia the Society's colporteurs labour over a wide area, and in this land of John Huss there are many who deeply appreciate the Word of God. Recently a beautifully bound copy of the Society's edition of the Czech New Testament was presented to a large number of members of parliament and leaders of thought in all departments of the State. The letters of gratitude received are most striking and reveal how deeply this kindness was appreciated by the recipients.

After surmounting grave difficulties with the Austrian

authorities, a bookstall has, for several Christmases, been opened in a populous centre of Vienna At first the police were apprehensive of a riot, and every obstacle was put in the way of opening the stall So great, however, was the eagerness of the Viennese people to possess the Scriptures that in the course of a few weeks several thousands were circulated. Work has also recently been started amongst the 10,000 gipsies in Austria, and this effort has met with an amazing welcome. Mr. Walter Müller reported : ' Once having told a gipsy woman of the bitter sufferings and of the death of our Saviour, which He underwent through His great love to us, tears stood in her eyes. She promised to ask Jesus to forgive her her sins, and to vow her life to Him. Others crowded round, asking if God loved gipsies. A gipsy invited me to come to his house, and told me that thirty of them had read their Testaments till far into the night.'

In Hungary there is an increasing demand for Bibles, and the Society's colporteurs have to be prepared to supply Scriptures in upwards of twenty languages. In the Transylvanian portion of Rumania, which was torn away from Hungary as a result of the Peace Treaty of Trianon, the Society maintains a motor van by which Scriptures are carried into many remote parts, especially amongst Jews. So great is the poverty of the country that a special effort is being made to supply 3,000 Hungarian Bibles to the children in the Reformed Church Schools, who are so poor that they cannot afford to buy for themselves. This grave deficiency of Bibles is causing serious anxiety amongst the Church authorities, and the National Bible Society of Scotland is devising means to meet this emergency.

The work in Yugoslavia is carried on from Novi Sad, where the Scriptures sent forth from the depot penetrate to many parts of Bosnia, Croatia, Slavonia and Serbia. There is no part of Europe in which there are greater opportunities, and the eagerness of the people to possess the Scriptures is a very marked feature. Some interesting instances of conversion amongst brigands in the mountains, and of villagers of different nationalities, are frequently recorded,

while the country people show an increasing desire to possess themselves of the Word. The Society has just published the First Epistle of John in Serbo-Croat Braille type for the blind, and it is also making arrangements with the local Old Catholic priest at Novi Sad to issue the four Gospels in Croat in a popular form for the use of the members of that Church.

Unique opportunities are being afforded to the colporteurs of the Society in Macedonia. The military authorities have shown a most generous keenness to facilitate the circulation of Scriptures among Greek troops, and on one occasion the colonel of a regiment not only granted permission with cordiality, but insisted that the colporteur should speak for half an hour to his troops, drawn up in military array, on the great message of the Bible. Thereafter he himself purchased a Bible and recommended all his men to follow his example. As year by year young recruits are called to the colours for their term of military service, an exceptional opportunity is given to the colporteur to sell Scriptures amongst these young men, and thereby these books are carried by the returning recruits into the remotest villages. In some instances it has been discovered that as a result of this distribution of the Book, prayer circles and Bible study groups are being formed in sequestered villages.

As regards Russia little can be said at present. The Soviet Government still prohibits the entrance of any Scriptures, but by various means it is found possible to introduce scattered copies of the Word, and there is evidence that these books are keenly enjoyed by those who receive them.

In connection with the dire poverty which exists amongst theological students all over Europe, the Society has arranged with Dr. Keller of Geneva, Secretary of the European Central Office for Inter-Church Aid, to supply Hebrew Old Testaments and Greek New Testaments to all theological students throughout Europe, who would otherwise be unable, through poverty, to purchase these, in order that they may prosecute their theological studies.

The National Bible Society of Scotland has had a very long connection with Africa, and more and more its sphere of operations is expanding there.

With amazing devotion and fearless courage three workers in Egypt sold last year more than 6,000 Scriptures in 321 towns and villages. These sales were carried out in the face of the most bitter hostility on the part of the Moslem population. Work of a quiet order is also carried out in Libya, Algeria, and French and Spanish Morocco. The difficulties are naturally great, notwithstanding a widespread sowing of the Good Seed is taking place there.

In Madeira, an island noted for its extreme fanaticism, the Society has long been engaged in colportage work, and recently by utilizing the services of a number of young men attached to the native Portuguese congregation a considerable expansion of book-selling has taken place. The Azores and the Canary Islands are not overlooked, and, in response to urgent requests for Scriptures, supplies have been sent, which have been eagerly absorbed by the populations there. The crews of gunboats and submarines which have entered Santa Cruz have been foremost in their eagerness to possess the Scriptures. One sailor boy asked for a Testament, saying, ' The priests say the Bible is a bad book, but there is a Protestant boy on the boat who let us read one.'

Following upon a recent visit paid by Mr. Dugald Campbell, an agent of the Society, to the Cape Verde Islands, where he discovered a wonderful eagerness for the Scriptures, the Society has been sending in fresh supplies of the Word. This is helping to follow up the remarkable revival which took place in 1934 on these Atlantic Islands, which was described by Senhor Eduardo Moreira of Lisbon in WORLD DOMINION, January, 1935. The Portuguese Scriptures, which are being sent out, are widely used by gallant old Senhor Dias, who reports that he is pastor of two churches, one of which is situated on the island of Brava, the other 120 miles away on the island of St. Vincente.

Throughout the whole region of the Sahara the National

Bible Society of Scotland has been the pioneer. Mr. Dugald Campbell, by a series of journeys, has crossed and recrossed North Africa from Dakar on the Atlantic to the Red Sea, and has also by camel, by motor lorry, and by canoe on the great rivers, carried some 60,000 Scriptures in a large number of languages to the many tribes throughout the central deserts. He has had journeys full of amazing perils, from wild tribesmen, wild beasts, and storms, both in the desert and on the Niger. But he has been the means of forming a large number of contacts with the various peoples who in millions inhabit those almost unknown regions of the Sahara. He has translated two Gospels into different dialects of Tamachek, which the Society has published, both in Latin script and in the native Tifinagh script. Mr. Campbell has made Tamanrasset his centre, and from there he is reaching out in all directions to spread the Word of God amongst tribes hitherto almost entirely untouched.

The Society has just finished the printing of the whole New Testament in Songoi, spoken by a wild tribe numbering 400,000 round Timbuctoo, and there are several other translations in progress in the Lake Chad area, which will soon be published.

When the death of David Livingstone took place in 1875, the National Bible Society of Scotland was amongst the first to enter into the great area of Africa called, after the explorer, Livingstonia. The Society has shared in the Christianizing of this great area by translating and printing Scriptures in Manganja, Nyanja, Chinamwanga, Tonga, Tumbuka, Ngoni, Konde, Wemba, Wiza and Biza Lala. These Scriptures have done splendid service in building up the native Christian Church.

Similarly in the Belgian Congo, the Society printed the whole New Testament in Luban, and later the whole Bible in Luba Sanga, which was the work of the late Dan Crawford. In Mozambique it printed the whole New Testament in Lomwe, and in Kenya Colony it is the joint printer with the British and Foreign Bible Society of the Kikuyu Scriptures.

In 1868 the Society contributed a sum of money sufficient to pay for the printing of a pocket edition of 5,000 New Testaments in Malagasy, spoken in Madagascar. These Scriptures were printed in Antananarivo. Since then many other Scriptures have periodically been sent out.

In 1883 the Society had a large share in the issue of Zulu New Testaments, and the Tumbuka-speaking natives in Natal who labour in mines and plantations far from their homeland, receive their Scriptures from the Society.

In Cape Colony the Society has built a motor caravan sufficient to give sleeping accommodation for a colporteur-evangelist and his assistant, and to carry stocks of Scriptures. This van has been the means of circulating many thousands of copies of the Word throughout a large number of towns, villages and scattered farms, and many tokens of rich spiritual blessing have accompanied the car. One of the most gratifying features of the work is the effect it is having on the young life of the colony. In many centres prayer circles have been started among young people with the object of a deepening of spiritual life, and of fuller consecration. On 30th May, 1935 the Eleventh Rally of these Prayer Circles for Young People took place in King William's Town, when 600 were present, coming in motor cars from a very wide area. Much work has also been conducted amongst natives.

On the west coast of Africa the Society carries on work through several centres in Angola, but the main sphere it occupies is Nigeria where the Scriptures provided for the Calabar Mission of the Church of Scotland and the Qua Iboe Mission of the Irish Presbyterian Church have wrought miracles of grace. The Society has published Scriptures in Akunakuna, Umon and Efik, and the Efik Scriptures, sold in thousands of townships, have emancipated a great stretch of Africa from the old superstitions which were such a curse. The work of Mary Slessor was rendered possible to a large extent by the Scriptures thus supplied.

An interesting expansion of the work has recently taken place. In response to an amazing series of happenings, which cannot otherwise be explained than by the

direct hand of God, Mr. Benington, of the Qua Iboe Mission, was induced to set out in a motor car for a journey of 12,000 miles through the African forest until he reached Bouroum-Bouroum in the Lobi territory of the French Ivory Coast. There he has settled down, and is being supported to a considerable extent by converts of the Qua Iboe Mission. Already he is making an impact upon this terribly brutal tribe, and is preparing a Gospel in Lobi, which the National Bible Society of Scotland will shortly publish.

The Society has also arranged to provide a colporteur in the Gold Coast, the first attempt of this kind amongst a native race in that area, and it will be interesting to observe what results follow from the appointment of this new worker.

The connection of the National Bible Society of Scotland with the continent of Asia is of old standing. It is not generally known that in the days when Carey and his companions were striving to print the Scriptures in the various Indian languages, again and again they appealed to Scotland for financial help. The directors were always very sympathetic, and periodically transmitted gifts for the oriental translations at Serampore, until the total amount sent had reached £7,120. This represents a much larger sum according to present-day values. The early interest in India has been maintained ever since. To-day the Society employs 180 colporteurs, who labour throughout Baluchistan, Panjab, Bengal, Central Provinces and South India, and are able to circulate many hundred of thousands of Scriptures year by year in forty to fifty languages. Although the Society years ago published a Gospel in Marwari, it does not now print Scriptures in Indian vernaculars, leaving that task to its sister Society, the British and Foreign Bible Society. It is gratifying also that, in a country so huge as India, there is no overlapping with the colporteurs of the British and Foreign Bible Society. The Society has assisted the Salvation Army in the reformation of the criminal tribes, and it has been encouraging to notice the effect of Bibles upon those criminals, illustrating the converting power of the Word. This kind of work has

been done not only in India itself, but in the Andaman Islands and in Burma.

Along the northern frontier work is carried on in some of the closed lands, such as Nepal, Sikkim and Tibet, and by various means Scriptures in considerable numbers are year by year introduced into those countries where direct missionary effort is prohibited.

In order to counteract the new intensity of Roman Catholic attack on Protestant missions in the south of India, the Society has recently appointed five specially-trained men, all ex-Roman Catholics themselves, and of superior education, who have been specially set apart to preach and circulate Scriptures, as the best means of showing the fundamental differences between Protestant faith and Roman Catholic dogma. Very striking illustrations are constantly occurring, showing that the Scriptures in India, apart altogether from the human voice, are bringing men and women of all ranks and castes into fellowship with Jesus Christ. A new endeavour has been made to reach the village life through supplying several hundreds of rural libraries with copies of Scriptures in Tamil or Telugu, and reports show that these books are being widely read by villagers.

The Society supplies Scriptures as prizes for all the Sunday schools in connection with the All-India Sunday School Union, its headquarters being at Coonoor, and it does a similar work for the Sunday school children of Ceylon. It also presents Bibles to the pupils at the Sialkot Murray College at the termination of their studies. It further supplies Scriptures for the use of the Scottish troops stationed in India.

In Palestine fruitful work is being done amongst the Jewish colonies, where, by means of a motor car, the colporteurs are able to enlarge the sphere of their operations. It is noteworthy that the Jews of to-day are no longer bound up with the study of the Talmud, but are enquiring with eagerness about Jesus Christ. Throughout the Plain of Esdraelon, and along the shores of the Sea of Galilee, there are endless opportunities of meeting with Jews and Arabs,

and the sales of Scriptures there are very gratifying. Periodically, visits are paid to Transjordan, and this once intensely fanatical region is now giving a cordial welcome to the Word of God. Steps are being taken to resume work formerly carried on from Jaffa.

In Arabia Scriptures are circulated at the Church of Scotland Mission at Sheikh Othman, Aden. Patients from all parts of the interior of Arabia, from Somaliland and from Socotra, visit the hospital, and in many cases carry back with them a copy of the Scriptures. Testimony has recently been borne that these books have brought their own illumination to dark minds in many far off places.

The largest sphere of foreign work in which the National Bible Society of Scotland is engaged is China, where it has five agencies. Its early translations, so splendidly carried out by Dr. Griffith John, were years ago united with other translations to form the Union Mandarin Bible, which is having such an immense influence over all the Republic. So great is the demand for separate Gospels in this version that the Commercial Press of Shanghai has to print for the National Bible Society of Scotland at least 10,000 Gospels every day, besides Bibles and Testaments. In 1892, in response to a widespread request from missionaries, who had found that Chinese readers experienced difficulty in understanding the geographical and historical allusions in the Gospels, the Society drew up annotations which have been of the utmost value in explaining to the Chinese mind what otherwise was difficult to understand. The usefulness of these annotations has been abundantly proved, and the circulation of Scriptures has been enormously multiplied through the instrumentality of these adjuncts. The Society spreads these Chinese Scriptures in every province of the Republic, and has been successful in building up a wide connection of missionary correspondents. More and more the policy of employing paid colporteurs has been given up, and the principle of voluntary colportage on the part of those who have themselves experienced the saving power of the Gospel is being increasingly developed. This enables the work to be done very much more cheaply, and

also more thoroughly. Every year several thousands of Tibetan Scriptures are introduced into Tibet from Tatsienlu and other border towns, and considerable work has been done among the Miao and other border tribes. In 1910 the Society printed the three Epistles of St. John in 'Big Flowery Miao.' In 1911 it published the Gospel of St. Matthew and the Epistles to the Romans and Galatians in the same tongue and in 1913 St. Luke's Gospel. New tribes are being reached, such as the Keh-Dao and the Yalo, and translations into these languages are in process. Large numbers of Scriptures in Arabic are yearly sent to Kansu where the Moslems are showing a readiness to read the Word of God. Supplies of Scriptures are also sent to Miss Mildred Cable and the Misses French, to aid their work in Sinkiang.

The Society was the first to begin work in Manchuria and published Scriptures through the Rev. John Ross, of Moukden. The Manchurian and Mongolian work has latterly greatly expanded, and last year 53,400 Scriptures were circulated in the latter country.

In North Manchuria thousands of exiled Russians are located in Harbin and the neighbourhood. Here a Russian, Pastor Yasinitsky, conceived the idea of having 300 young converted Russians in readiness to act as missionaries to Soviet Russia as soon as that territory was open to the Gospel. Tens of thousands of Gospels and Testaments in Russian have been supplied and the result has been the creation of a 'Gideon Band,' and the up-building of a strong evangelical Church. So marked has the influence of the Scriptures been upon the pupils in the Russian schools that the parents of the children have come forward and agreed to provide for the presentation of a Testament to every child leaving school. Many notable conversions have taken place through these Scriptures, and it is specially gratifying that the Russian Orthodox Church has recently shown very cordial approval and willingness to co-operate.

The National Bible Society of Scotland was the first to begin work in Korea. Later it entered into co-operation with the British and Foreign Bible Society, to which Society

is now entrusted the actual supervision of the work. Largely through the influence of the Word there has been a great increase of spiritual life in this country.

Japan is also a country into which the National Bible Society of Scotland entered before other societies were at work. The arrangement latterly has been one of joint labour with the British and Foreign Bible Society. The depot is at Kobe in connection with which a wide colportage scheme exists. In Formosa the Society has long been engaged, and year by year some 30,000 Scriptures are circulated through colportage.

Of recent years the Society has embarked upon a scheme of co-operation with the Rev. R. A. Jaffray, of the Christian and Missionary Alliance, whereby large supplies of Scriptures in Chinese and Malay are dispersed over the many islands of the Netherlands (East) Indies. The Society supports two colporteurs in Celebes and two in Soembawa. It has arranged for the publication of a Gospel in Sasak, spoken in Lombok, whenever the manuscript is ready, and it also shares in the work that is being done in Java, Sumatra and Borneo. Years ago the Society printed the New Testament, translated by Roskott into High Malay, and it also printed the Gospel of St. John in Sangirese, spoken in the group of islands between Celebes and the Philippines. It also took a very considerable share in providing the first Scriptures in Sundanese, and in printing the New Testament in Madurese in the east of Java.

In the evangelization of Australasia the Society has been deeply interested for many years. In 1901 it printed a selection of Scriptures in Motu, spoken at Port Moresby, British New Guinea, and it has also translated Scriptures into a number of dialects spoken in the New Hebrides, such as Kwamera, Weasisi, Torres, Meaun, Sinesip and Tangoa. Periodically also it sends out Scriptures to Australia, with which it has long maintained close connection. The Society has an association with New Zealand dating from the time of the early Scottish settlements in Dunedin, and it rejoices in sharing with many friends there in Bible work. At the same time it is associated with New Zealand Mission-

ary Societies labouring in various parts of the world, to whom it supplies foreign Scriptures.

In the early years of the Society extensive supplies of Scriptures were sent to Canada, and the Scottish settlers were indebted to Scotland for Bibles in English and Gaelic which were greatly appreciated. The same connection is still maintained, though on a lesser scale.

Through the Emmanuel Mission to Seamen, whose headquarters are in San Francisco, the Society has a great oceanic ministry, supplying year by year some 30,000 or 40,000 Scriptures to seamen, passengers and emigrants in the ships that sail over the Atlantic and the Pacific Oceans. Many of these Scriptures are carried into the Alaskan fishing fleets, and over the main ports of the world.

The West India Islands are included in the localities into which the National Bible Society of Scotland sends supplies of the Word of God, whether the languages spoken be English, French, or Spanish, and thus old connections with islands such as Jamaica, Cuba, the Bahamas, Bermuda, Grand Cayman, St. Vincent, Trinidad, etc., are maintained.

To all the republics of Central America, from Mexico to Panama, supplies of Scriptures are sent out and very cheering reports are received of the results of this seed-sowing, expecially in Costa Rica, Nicaragua and Guatemala. Many of the Carib Indians are being deeply influenced by these Scriptures and quite a revival in many cases is being exhibited in their villages.

Work is done through all the republics of South America, among the pearl fishers of Venezuela, the farmers and peasants of Ecuador and Colombia, the Red Indians in the upper waters of the Amazon in Peru, the miners far up in the Andes of Peru and Chile, the silver miners in Potosi in Bolivia and the Maté tea growers of Paraguay, in the coffee plantations of Brazil, the cattle ranches of Uruguay and Argentina, and among the far-off Scottish settlers in the Falkland Islands. The Society shares with the Evangelical Union of South America in scattering Scriptures by means of a travelling caravan through Argentina ; it is also associated with Miss Miles in her beneficent postal work, and with the

Boca Mission of Buenos Aires amongst immigrants. It maintains colporteurs in Brazil, who, in carrying on their work, take motor journeys of thousands of miles through virgin forests and across practically unknown rivers. It has also been supplying some thousands of Gospels and Testaments to French Guiana, where the Salvation Army is doing its good work in seeking to reach with the Evangel the large number of French convicts who are serving terms of imprisonment on Devil's Island and on the adjacent mainland. Over eighty cases of conversion have already been reported.

From this survey of the world it is clear that there is no speedier way in which the Kingdom of God can be advanced than by letting the great message of the Gospel be read far and wide in every land. The admirable Survey Series conducted by WORLD DOMINION has been of great value in opening up lines of work. But while much has been done, and while, since 1861, 125,000,000 Scriptures have been circulated, there still remains an appallingly large amount of work to be undertaken. It cannot be too often emphasized that, in spite of everything that has been done by the Bible Societies of the world, there are still 1,000,000,000 human beings who have never yet heard the Gospel, and to whom the message of Salvation through the Cross is entirely unknown. It might be well to remember what St. Paul said, that 'Faith cometh by hearing, and hearing by the Word of God.'

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## Practical Outcome of Revival in the Congo

A revival has come to the Bobangi people at Bolobo. Heathen women, touched by grace, sacrificed their big brass necklets, their fetishes and charms. It seemed incredible that restitution for theft should also be an outcome of the revival, for theft was such a natural, every-day affair. The fact is, however, that the missionaries spent a week in receiving pilfered goods or their equivalent in money.

# Missions and Governments

MAURICE LEENHARDT

## III

### CONTACT BETWEEN FOREIGN MISSIONS AND FRENCH COLONIAL GOVERNMENTS

THE French Government has in modern times found itself face to face with foreign missions. It has accorded to them a legal status and imposed certain limits to its own legitimate claims. What have these foreign missions done when, having begun work in a land under no master, they have found themselves suddenly faced by the French Government? What have they done to enlighten that Government as to their intentions and to ensure their proper liberty of action by gaining its confidence? In face of a Government which does not understand, should a mission abandon the field or adapt itself to the circumstances?

*Gaboon and Cameroun.*

It would appear that, towards the middle of the last century, English-speaking missionaries who could not speak French, did not perceive that it was to their interest to learn it when political changes extended French influence over their fields of work. The missionaries of Tahiti left the island, and those of the Loyalty Islands considered it advisable for them to be replaced by those of the Paris Missionary Society, and never gave themselves seriously to the study of French. The Americans who, since 1843, had evangelized Gaboon, Spanish Guinea and South Cameroun, were in a similar position. They were discouraged by the attitude of the French Government in Gaboon, who left them in uncertainty as to whether the problem concerning them would be settled from a purely French, or from a Roman Catholic point of view. Faced, moreover, by the difficulty of having to learn French in order to have freedom for their ministry, the greater part

of the American missionaries preferred to leave the field to others. In 1893 they wrote, 'Under the pressure of French colonial intolerance,' they were, 'compelled to limit (their) old work on the Gaboon and the Ogowe and to hand part of it over to the Paris Missionary Society.'

The German Cameroun was not far away, occupied by the same native race and there they transferred their activities. But twenty years later the missionaries saw the French Government catch them up again. After the German, once more the Frenchman; must they leave again? They had, however, by this time learned the new method of adaptation to the ruling power. The French Government required, as it had previously about 1880 in the Gaboon, that the French language be taught in the mission schools. The mission, therefore, asked help from the Paris Missionary Society which sent a competent French helper and secured French teachers for the schools.

The difficulties of the English missionaries were not solely with the French, and the Cameroun offers a second example of the same type. The English Baptists who commenced work in the Cameroun in 1845 feared in 1884 the coming of the Germans, and with the coming of the Germans there arose all sorts of misunderstandings. They therefore turned their work over to the Basle Mission and to the Berlin Baptists. Thirty years later the British Government accepted a Mandate over part of the Cameroun.

As an excuse for leaving their fields, these workers of former days could argue that it was necessary to take into consideration the general welfare of the mission field, and that if German and French missions were disposed to take over the work, it was to the advantage of the missionaries not to remain in a difficult position. However, the question remains, did the circumstances really require the missionaries to leave, or was their departure the result of their own particular attitude?

*Madagascar.*

About the time when the American missionaries in

the Gaboon were giving up their work, the English in Madagascar were feeling the effects of the French conquest on all sides, and the role which Roman intrigue played there under cover of patriotism is well known. The missionaries of the London Missionary Society and the Quakers were faced with the question of leaving the field. The Paris Missionary Society could not undertake the responsibility of such a heavy legacy. That Society took charge of a few threatened districts and gave the help that it alone, being French, could give. But the foreign societies never considered handing over or giving up the work, which without them, must have ceased altogether. They adopted the policy of adaptation to a foreign country which was the ruling power. Missionaries left their field and came to stay two years in France to learn French and gain a diploma. After that, they went back for the greater welfare of the Malagasy Church and for fruitful collaboration with the French missionaries. After all, they simply did what the Swiss have done in a Portuguese Colony, the French in South Africa, and the Moravians in America from the eighteenth century.

We must, therefore, render homage to the English missionaries for their attitude during the difficult time of the French conquest of Madagascar. Calumniated, accused of striving against France, they maintained an attitude which enabled Boegner successfully to affirm their loyalty to the ruling nation.

In 1897, the London Missionary Society sent Sir Evan Spicer and the Rev. Wardlaw Thompson as its delegates to Madagascar. They tactfully made clear to General Gallieni the true spirit of the London Missionary Society and the other societies working with it. Their visit was a valuable contribution and helped to demonstrate to the Government that the missions were not out to serve the interests of their respective nations but the Kingdom of God.

*The New Hebrides.*

A counter-proof of these experiments in adaptation is necessary to assure us of their general value, and no more

suggestive example could be taken than that of the fine New Hebrides Mission, so well known on account of its founder, John G. Paton.

The archipelago of the New Hebrides is a near neighbour of the French archipelago of New Caledonia and the Loyalty Islands, which, like Australia, has been transformed from a penal settlement into a flourishing colony of nearly 20,000 French people. The missionaries foresaw and feared the consequences of the vicinity of this colony. Denouncing French iniquities, and publishing in their magazine a petition from the natives to King Edward VII, they made notable efforts to obtain the annexation of the archipelago by Great Britain to the detriment of France. Thereupon the French Government, being assured that the English missionaries openly wished this annexation, subventioned* a Catholic mission to retaliate. Thus it came about that both missions had in the eyes of the world a political character. However, the French Government was then seeking to maintain its principle of religious neutrality in the midst of the counter-currents of clericalism and secularism, and very soon the subvention was withdrawn.

In 1910 a Condominium was established with regard to the New Hebrides, by which a British and a French Governor reside in the same town, and both sign decrees in the name of the Government. It was the *entente cordiale* in the political realm, and it gave to the Presbyterian Mission a wonderful opportunity to persevere in its tradition, recalling to every French representative that this tradition is Calvinist, and that it has its roots in the French Reformation itself.

*Conclusion.*

These examples, scattered but complementary, reveal the former attitude of foreign missionaries when brought into contact with the French Government ; disappointment at meeting with a Government which, in the first place,

* It is true that a Catholic mission could be subventioned without its being considered as a counter-move to the attitude of the Presbyterian Mission, although it was less easy than formerly, for it occurred between 1895 and 1900 just prior to the denunciation of the Concordat in France.

required that black, uncivilized people should be taught the French language, and, in the second place, treated Catholicism as a kind of national religion. Feeling that their mission was incompatible with Romanism, they did not wish to stay in a field where their task appeared to be doomed to failure. The facility with which they could, in some cases, transfer their work to representatives of the ruling power, by way of the Paris Missionary Society, precluded any idea of adaptation.

But such a transfer was not always possible, and it became necessary to try adaptation to the ruling power. That led to the recognition by the French Government of the legal status of foreign missions; to the missionaries' seeking the collaboration of those belonging to the nationality of the ruling power, as in French West Africa and the Cameroun; to the missionaries of different tendencies and different nationalities collaborating in the formation of a single native Church, as in Madagascar; to the missionaries discovering from the history of France her eager support of those things which she considered to be of universal value. Finally, it led the missionaries to come together, to pool their different gifts, to study the signs of the times, to renounce their national and ecclesiastical differences and to take a world view.

The attitude of those missionaries who adopted a preconceived fear of an unfriendly Government was not helpful; those, on the other hand, who put aside their own opinions and sought to adapt themselves to a ruling power, made a valuable contribution to the cause of evangelical missions.

It is this method of adaptation which alone has made possible the fruitful continuance of missionary activity during the present era.

*(To be continued.)*

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A cold orthodoxy can contend eloquently for the faith. But it is a heart passionately in love with Christ that loves souls into His kingdom. It is the heart filled with love through the Spirit that can most effectively contend for the faith that centres in the Person and Work of the Lover of souls.—E. S. GERIG.

# Current History

EMILIAN YAROSLAVSKY, president of the Society of the Militant Godless, says that ten years of effort have failed to uproot religion in RUSSIA. Thirty-four per cent. of collective farmers and more still of individual farmers remain religious. Forty thousand small communities maintain churches. A Moslem paper published in Aleppo reports that Moslems in Russia are severely persecuted. Moslem students are not admitted, it is alleged, into Government schools unless they state that they do not believe in the existence of God. If students mention God's name, even inadvertently, they are expelled after suffering insult. A Moslem cannot perform his prostrations at prayer, for he is stoned by Russians. Religious lectures, articles, or propaganda lead straight to Siberia, with the probability of being murdered on the way. Owing to decline in membership of the League of Militant Godless, a fresh drive has been made. The nominal membership of the League is five million.

The International of Communist Youth is to make a great push in order to attract youth in colonial countries and educate them in a spirit of hate for their Imperialist oppressors. ' Love your enemies ' is the antithesis of this. A recent writer on Russia, speaking of his experiences there, says, ' Russian communism makes the mistake, common to immature minds, of confusing mechanization with civilization, pedantry with culture. . . It is floundering in the morass of Victorian materialism, which it thinks it has discovered, and from which we are beginning to escape ! '

In ESTONIA, Sunday-School work is gradually becoming one of the most vital parts of the religious life of the land.

*The Times* has drawn attention to the fact that in FRANCE, 7,004 persons, according to a French newspaper, disappeared from Paris during 1935, leaving no trace behind, and remarks that this suggests conditions which lie beneath the surface life of this great cosmopolitan city of curious and perhaps tragic interest. There are several thousands of North Africans earning a living in Paris. Many are buying Scriptures and Christian books. This must be encouraging to the missionaries in the hard fields of North Africa.

In GERMANY, the Nazi régime, by its policy of persecution, is producing an uncontrollable number of refugees ; about one-and-a-half million people are being crushed, against whom the sole charge is that they are not what the National-Socialists regard as ' Nordic.' There is a movement in Germany to enrol every child at ten years of age, and at the age of fourteen to draft them into the Hitler Youth Organization. Whether the Roman Catholic and Protestant Youth Associations will be allowed to exist side by side with the official

organizations remains to be seen. As a result of persecution in Germany and other countries, it is estimated that since the War, one million Jews have been scattered.

The Confessional Movement in the German Evangelical Church is threatened with destruction by the Reich Minister for Church affairs. But its Pastors' Emergency League now comprises more than half the pastors in Germany. The conflict is one between the Christian Churches, which are sound on fundamental principles, and the new German religion which has the National-Socialist philosophical outlook. Indian students in Germany are being subjected to treatment not entirely dissimilar to that meted out to the Jews, and are prevented from having fellowship and association with German students. This is but another development of the non-Aryan problem, which will cut Germany off from association with other countries. State employees in most parts of the country have been given the choice between losing their employment and withdrawing their children from Confessional youth organizations.

In SPAIN, the 'George Borrow Bible Car' had visited after six months' work, 1,500 centres of population. It has planned to tour the whole of Spain in two years. The Roman Catholic Church is displaying greater efforts than it has shown for many years. It is vigorously prosecuting social and educational work, but complains that since the proclamation of the Republic, about two thousand parishes are without regular priests.

In ITALY, the *Pre-Balillas* is the most recent youth organization, and is composed of boys under six years of age. To these, the *Balillas*, who are from six to fourteen years of age, will rank as veterans. The province of Milan has already enrolled 10,000 *Pre-Balillas* and aims to secure 130,000. Fifty thousand of these child warriors still attend the kindergarten.

The ALBANIAN Evangelical Mission with seven missionaries and one Albanian worker has been distributing leaflets and selling Scriptures. The Albanian Orthodox Church lacks vitality. The Roman Church is vigorous, although it is regarded with a certain amount of disfavour by the Government. The modern youth of Albania are to some extent breaking away from old traditions.

The *Ta Kung Pao* of Tientsin says that, 'the greatest question in East Asia is bound up in the good fellowship between the Chinese and Japanese peoples; on this is founded the peace of East Asia.' CHINA looks forward to the day when, her national unity and strength restored, the advantages snatched by Japan in the hour of her weakness will prove to have been a mistake. Japan and Russia are competing for domination in Mongolia. Missionaries, too, are busy; twenty of these, from ten border stations, are evangelizing

the Mongols. There are about 260 mission hospitals in China, served by 859 doctors, 532 of whom are Chinese, and by 1,329 graduated nurses, of whom 1,057 are Chinese. During 1934, China bought 9,706,818 copies of the Scriptures.

Reports from JAPAN to the Arabic press of Cairo and Jerusalem state that Japan is showing great interest in Islam and treating Moslems with marked consideration. Two years ago the Emperor was believed to be a Moslem convert, and this rumour is being revived. Japan seeks influence in the Near East, where Moslem peoples, inflamed by nationalism, resent European domination. The Osaka *Asahi*, writing of the conflict in Abyssinia, treats it as one between white and coloured peoples, with Japan as the protector of the latter, supported by all the coloured races of Asia.

In ARABIA, gold and oil, in paying quantities, are being obtained near Medina. These may help to pay for the motor-cars which the royal family appear to regard in terms of camels, individual members possessing eight or ten. The Hejaz continues hard and fanatical, but along the Persian Gulf converts to Christianity increase and are not regarded as so great a religious and social offence as formerly.

More than 20,000 Assyrians from IRAQ will be domiciled eventually in the Ghab region of Syria at a cost of over a million sterling. The pressure of Iraqi nationalism, which has expelled the Assyrians, has also been brought to bear upon the Yezidi Devil-Worshippers of Jebel Sinjar, near Mosul. Both these minorities are in a chastened mood and desire Christian teaching and service.

Sir Herbert Samuel says that PALESTINE can receive another million Jews. America hopes to contribute £2,000,000 and Britain £1,000,000 in order gradually to transfer 100,000 German Jews to Palestine. The money, eventually, will be refunded by the settlers. More than 47,000 Jews entered Palestine during the first nine months of 1935—the largest immigration on record.

EGYPTIAN students have been destroying too much Government property recently, and there is a reaction of an ingenious character. A conference of responsible officials propose to raise a special body of University police under the direct orders of the Rector. He will maintain order within University bounds. The student body in Egypt is largely responsible for the national disquiet, but, while meriting disapprobation for riotous behaviour, need our prayers and Christian help.

The hope of PERSIA is that the Persian Christian Church shall interpret Christ to the nation in terms which the hour demands. Persia, Turkey, Iraq, Afghanistan and Saudi Arabia are coming together for commercial and defensive solidarity and for the favourable development of their nationalisms.

The TURKISH press is busy with religious and social problems,

*El Jihad* is seriously concerned with the moral crashes and family suicides arising from premature freedom given to Turkish women. Writers, like A. Ibrahim, advocate the scrapping of Islam in the interests of nationalism. *Cumhuriyat* urges the immigration of Turkish groups from the Balkans ; some of these are Christians, so that Turkey will soon have a Christian community of her own people.

SYRIAN nationalists are agitating for freedom from French control. Damascus and Aleppo are centres of mischief. The Wafdist leaders, through the Egyptian press, encourage the movement. The Syrian papers, *Al Ittihad, Al Kabas* and *Al Ayyam* condemn the Italian invasion of Abyssinia, fearing that it may widen the area of European domination even beyond the limits of Abyssinia.

The bid for Roman Catholic supremacy is evident throughout Africa. In BRITISH EAST AFRICA Roman Catholics increased last year by 88,569, and now total 271,087. In SOUTH AFRICA they number 412,970. In the FRENCH CAMEROUN, the Churches are troubled by a ' native ' movement which is anti-foreign and draws members from those who have little Christian experience. Among the remedies proposed is training in self-effort, with the self-effacement of the missionary, who will inspire, but not rule. In South Africa, the Methodist, Congregational and Presbyterian Churches are moving toward union. It is to be hoped that this movement will draw closer the Dutch Churches, so that a united Christian body may face native questions and solve them in a Christian spirit. The Methodist Conference in East London has passed resolutions dealing helpfully with the Native Bills now before Parliament.

ABYSSINIAN soldiers are eagerly receiving Gospels and simple reading primers and many instances of conversion are reported. Never was evangelical work so appreciated by the people. At Tlemcen, in Algeria, renowned for its Moslem scholars, French Protestants are co-operating closely with the missionaries and a place of worship has been dedicated for work among Arabs. A recent Conference held in ALGERIA marks a new responsibility of French Christians to evangelize Moslems.

In BELGIAN CONGO Catholic progress may be seen in 1,500 young native men preparing for the priesthood. The Catholic community, including that of Belgian Congo and Ruanda Urundi, is given as 1,232,018. The total Protestant community exceeds 1,000,000. In ITALIAN SOMALILAND the Italian authorities deported the last remnant of the Swedish missionaries, sixteen in number, on 30th November. In PORTUGUESE EAST AFRICA there is a great demand for the Scriptures, says a report

from Lourenço Marques, and a small lorry is needed for their distribution.

In ARGENTINA, missions, by withdrawing support too hastily from national workers among small congregations, may endanger the normal growth of the Churches. A Young Peoples' Interdenominational Movement is busy in multiple evangelical activities. The Toba Indians are receptive, and the South American Missionary Society hopes to commence a new mission among them. The BOLIVIAN Government has appropriated 1,000,000 bolivianos to establish sixteen Indian educational centres. The Bolivian Indian Mission needs a central Bible School for Bolivian students.

In BRAZIL the Confederation of Evangelical Churches has organized a Congress to be held in June, 1936. The Confederation is in touch with 250,000 Evangelical Christians, but it has yet to win the co-operation of the German-Brazilian and Baptist Churches. The stimulation of evangelical unity and common action in evangelism in this vast land of over three million square miles is the purpose of the Confederation.

The whole city of Lima has been occupied in celebrating the first Eucharistic Congress to be held in PERU, at which over 100,000 women have taken part. The central highway of Peru, starting from Callao, passing through Lima and climbing 15,890 feet to cross the Andes, thence descending to Oroya, is the first real motor road to cross the Andes. Alike for trade and evangelization it is a boon to the country.

The eight MEXICAN Archbishops have signed a Pastoral Letter attacking Socialist education and forbidding their people to send their children to Socialist schools. Catholic Action associations and religious publications are urged to spread Catholic teaching, and the wealthy are invited to provide funds.

In the UNITED STATES OF AMERICA, President Roosevelt, speaking to the Joint Session of the two Houses of Congress, in the course of his message on neutrality, said he believes that world peace and goodwill are blocked by only ten or fifteen per cent. of the world's population.

1936 marks the centenary of the founding of permanent evangelical work in LATIN AMERICA. The British and Foreign Bible Society commenced work in Buenos Aires in 1818. The Moravian Brethren landed in GUIANA in 1735, more than a hundred years previous to the centenary celebrated this year, but the Guianas belong to the colonial area of America. Methodist missionaries from the United States of America arrived in Buenos Aires in 1836. The total evangelical community of Argentina is now 193,000, and of Latin America as a whole, 1,724,584.